The Christian Century

PUBLISHED WEEKLY

Barth on Mozart

By Howard Schomer

Principles or Party?

By Richard L. Neuberger

Billy Graham and the Protestant Predicament

By E. G. Homrighausen

JULY 18, 1956

In This Issue

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The Christian Century

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Coming Events

July 18-23. Gideons International Meeting, Atlanta, Ga.
July 19-25. Methodist Regional Missionary Conference, Lake Junaluska, N. C.
July 19-26. National Christian Teaching Mission (National Council of Churches Joint Department of Evangelism), Little Rock, S. D.
July 19-26. Methodist Regional Youth Workshop, Lake Junaluska, N. C.
July 20-27. National Christian Teaching Mission (N.C.C. Joint Department of Evangelism), Minot, N. D.
July 20-27. Kirkridge Study Retreat: "Radical Christians," Bangor, Pa.; N. Gordon Cosby, leader.
July 21-29. Luther League (U.L.C.) Work Camp, Lincoln, Neb.
July 22. Church Federation of Greater Chicago-N.C.C. Religious Audiovisual Conference, Hotel Sherman, Chicago.
July 22-26. International Walther League (Lutheran Church–Missouri Synod) 64th Annual Convention, Ames, Iowa.
July 22-28. United Christian Youth Movement Regional Training Conference, Lake Brownwood, Tex.
July 22-29. Workshop for Directors of Religious Education, Williams Bay, Wis.
July 23-27. Methodist Music Institute (South Central, Central jurisdictions), Mount Sequoyah, Ark.
July 23-28. N.C.C. Joint Department of Evangelism Mission to Ministers, Green Lake, Wis.; David H. C. Read, speaker.
July 23-Aug. 3. N.C.C. Broadcasting and Film Commission Radio and Television Workshop, Union Theological Seminary, New York city.
July 23-Aug. 3. Clergy Workshop on Intergroup Tensions (University of Chicago Federated Theological Faculty–National Conference of Christians and Jews), University of Chicago. Theme: "The Church and the Changing Community"; Will Herberg, director.
July 23-Aug. 5. Lutheran Evangelistic Movement Deeper Life Conference, Mission Farms, Minneapolis.
July 23-Aug. 10. Methodist Seminars on the Church's Work with Children and Administration of Christian Education in the Local Church, Lake Junaluska, N. C.
July 23-Aug. 24. Iliff School of Theology School in Town and Country Administration, Denver, Colo.
July 24-27. Brethren–Friends–Mennonite Peace Study Conference, Manchester College, North Manchester, Ind.
July 24-28. United Christian Youth Movement Training Conference, Elmdale, Kan.
July 25-Aug. 4. Agape Conference for Older Youth, Green Lake, Wis.
July 26-29. Methodist Regional Laymen's Conference; Radio and Television Workshop, Lake Junaluska, N. C.
July 27-29. Kirkridge Study Retreat on Intelligent Prayer, Bangor, Pa.; Hal Leiper, leader.
July 27-29. Methodist Regional Young Adult Leadership Training Conference, Camp Lakeshore, Eva, Tenn.
July 27-Aug. 3. American Christian Ashram (N.C.C. Joint Department of Evangelism), Keuka Park, N. Y.
July 28-Aug. 4. 1956 Summer Conference on Religion in an Age of Science, Star Island, Portsmouth, N. H.
July 28-Aug. 4. American Baptist Convention 2nd Homes and Hospitals Conference, Green Lake, Wis.
July 28-Aug. 5. World Council of Churches Central and Executive Committee Meetings, Budapest, Hungary.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

God Is Love

FROM infancy on, "God is love" is the Bible verse most frequently on Christian lips. When we make the claim we are not just describing the nature of some ultimate principle; we are not referring to some great, radiant cloud spreading itself in some glowing heaven; we are not referring to a vast, affectionate mush of divinity up there somewhere. When we say God is love we are not saying that some one particular quality of experience or action is divine, so that God becomes our own niceness. What we are saying is that thanks to Jesus Christ we know at least this much about God: that he loves us. We don't know everything about God; he is that mystery in whom all meaning is conceived but whom no statement exhausts. But we do know this much about him: he loves us. What we see in Christ is God loving us, willing our good, sometimes punishing, sometimes rewarding us, but always loving us. Whether he is calling us down or lifting us up, God loves us. He isn't thrown off, even when we are not appreciative of his love. God doesn't give us up even when we stumble. He sticks. That is what we are saying when we say God is love. We are saying the one thing we can be sure about in his always surprising actions as they affect us. And, insofar as we believe that and are grateful for that, we are also saying something about what our response should be to this love of God.

Father, who hast so freely given, help this thankful child freely to give. Amen.

U. S. Also Tugs at Iron Curtain

WHOSE IRON CURTAIN? The question was beginning to be asked, and Americans found it embarrassing. So the National Security Council decided we had to do something, and the President approved the decision. Just what was decided has not been spelled out, except for an indication that we intend to put into effect the proposals made at Geneva last summer by the United States, France and Britain. Russia had not acceded then, but seems to be doing so in a succession of actions taken since that time. As the Associated Press put it in its June 29 report on our government's decision, Russia has been "increasingly aggressive in sending cultural, agricultural, engineering and other delegations into Western countries" and has "relaxed in limited measure regulations on admitting Western visitors to Russia." This "aggressiveness," said the A.P., has given Russia the "propaganda initiative"—which must mean that Russia has managed to appear more favorable to peace than we appear to be. According to the strange double-think logic we have become accustomed to use, Russia was taking these peaceable actions "the better to eat you, my dear." We have to counter by "recovering the initiative," by outdoing Russia so we can gain more allies so we can overpower her if and when that proves necessary. The Geneva proposal was that Russia should raise the iron curtain by welcoming visitors, by encouraging the exchange of information, by desisting from jamming broadcasts. Some of these things Russia has now done. Meanwhile it has come out that we impose restrictions from this side. Hence the question: Whose iron curtain? So the U. S. will take new steps in line with the Geneva proposals. The National Security Council's recommendations call for the progressive lifting of censorship, the opening of information centers in countries where they do not now exist, the exchange of books and newspapers, films and exhibitions. We welcome this development. We have nothing to fear from a free and open contest of ideas and we are happy to learn that the National Security Council and the President agree.

Protestant Village Wins Court Test

BRADFORDSVILLE is to have its high school reopened. This Kentucky village has for the past three years been the scene of a major test of civil and religious liberty. (See The Christian Century for November 3, 1954, page 1327; June 29, 1955, page 749.) For a year none of Bradfordsville's children attended school because the Marion county board of education had closed its high school. On June 22 the Kentucky court of appeals confirmed the town's charge that it had been the object of a campaign of discrimination going back to 1939 and ordered the reopening of its high school. The persecutor of Bradfordsville was the Roman Catholic majority on the Marion county board of education. This board had given the western two-thirds of the county, which has a Roman Catholic majority, two high schools equipped with every facility. The eastern third, which is largely Protestant, had only the Bradfordsville school, which was progressively stripped of facilities that would attract students and finally closed. The court has now denounced this course of action and ordered it stopped. In addition, the court found that the board of education, or its agent, the Roman Catholic county superintendent, had operated the school buses to the disadvantage of the Bradfordsville

school. In other words, the manipulation of bus schedules was an important element in the attempted destruction of a public high school—a point that should be remembered. The court sustained charges made by Bradfordsville residents that their religious and civil rights had been invaded by a long series of discriminatory actions. It declared that the Bradfordsville school must be reopened, that expenditure of public funds for sectarian teaching and for purchase of sectarian books must be ended, that school buses must operate on religious holidays if these are not also public holidays. The court did not rule on the legality of employment by the county board of education of more than 40 nuns as public school teachers. The citizens of Bradfordsville deserve the grateful appreciation of all believers in civil and religious liberty for their long, costly and now successful struggle. And Protestants and Other Americans United for Separation of Church and State, which helped them with funds and legal advice, should share in this appreciation.

Walter W. Van Kirk a Christian Statesman

WHEN Walter W. Van Kirk died on July 6 of a heart attack, he left American Christianity immeasurably more sensitive to its responsibility in international affairs than it was a generation before when he dedicated his great abilities to the cause of peace. After a few years in the Methodist ministry, he gave the rest of his life through the Federal Council and the National Council of Churches to international justice and good will. In this time the churches were brought to a level never before attained of responsible concern for right relations between nations. Largely through the leadership of this trusted and informed minister, the first and second Delaware conferences of churchmen held during the war affected in important ways the birth and the character of the United Nations. It was eminently fitting that Secretary of State John Foster Dulles should hail Dr. Van Kirk as a "Christian statesman of outstanding brilliance" and say he was "grateful for his spiritual guidance." Mr. Dulles served as chairman of the Federal Council's department of international justice and goodwill during this period. Through other conferences, by international travel, through public meetings and many conferences with officials in the United Nations and in Washington Dr. Van Kirk worked in season and out for concord. His latest major contribution to the hope of peace was the exchange of visits between American and Russian churchmen earlier this year, and his most recent contribution to the literature of reconciliation was an article describing the National Council mission to Moscow. It appeared in *Colliers* for May 29. In his books and articles, in his highly effective public speaking and particularly in the innumerable personal associations of his busy years, Dr. Van Kirk's Christian conviction and dedication shone through one of the most attractive personalities in American religious life. He was a warm personal friend of the editors of this paper, and a valued contributor to its columns. With a great multitude no man can number we thank God for his life and for the assurance that death cannot end it. We also rededicate ourselves to working for the cause to which he gave such intelligent, unsparing devotion. Dr. Van Kirk knew the risk he was running in continuing to drive himself for his hard-pressed cause. Yet he was planning to fly to Europe on July 9 to share in the important tenth anniversary meeting of the influential Christian Commission on International Affairs which he helped the World Council of Churches and the International Missionary Council form.

How to Control Big Government

DIMENSIONS have changed in American life, and in the process the nature of our institutions has also been transformed. Big business, big agriculture, big labor, big communications, and above all big government have dwarfed the individual more effectively than the towers of Wall Street have shrunk the once commanding spire of Trinity Church. We cannot long accept this status of insignificance, for man is still greater than the institutions created by his collective labors, and he must control them in the interest of his principles or perish. In this year of 1956 priority must be given to regaining at least a measure of control over government. That this is especially a job for Christians is maintained in *Politics for Christians,* by William Muehl (Association Press, $3). The author is an attorney and has had experience in politics—factors which in this context are equally important with his status as an associate professor in Yale Divinity School. If we were able, we would organize classes for the study of his book in every conference and camp where church people from high school age to eighty meet this summer, then make these students the teachers of autumn classes on its principles in 100,000 churches. Mr. Muehl starts from the assumption that true Christianity refuses to exclude politics or any other area of life from responsible consideration. Today the need for Christian persons and principles in politics is greater than it ever was before individualism began to crumble in an industrialized society. The new situation requires understanding of the role of political parties and active work in them from the precinct level upwards. Mr. Muehl insists that all the people, and especially all Christians, should participate actively in the decision-making process which is government. He gives practical advice on how to become influential in party affairs, and rubs quite a lot of glamor off the political independency which is often nothing more than shirking and buck-passing. He blames citizens who refuse to participate in party work *between* elections for political corruption, and he challenges Americans to take up their democratic heritage and use it while they are still free to do so.

A Strike Whose Issues Are Handled Like Eggs

IT IS HARD to remember when any public event of the magnitude and with the possible consequence of the present steel strike has been approached as gingerly as has this labor crisis by most commentators. Holding back the fiery pens are the cold facts. The steel industry is well able to do better by its workers than it has done. In the first quarter of this year the steel companies showed profits of $312 million; that is, $100 million more than

in the first quarter of the record year 1955. But the warning has already been given that wage hikes will be added to the price of steel. If labor's present demands were met this could mean an 8 per cent increase in the price of steel, so drastically boosting the nation's price level and dangerously accelerating inflationary tendencies. The great rank and file, therefore, knowing well who suffers first and most helplessly from such inflation, hesitates to beat the big drum for capital's immediate capitulation to all of labor's demands. Some of the old unquestioning and unqualified endorsement of labor's right to every penny it asks for is less assured, too, after a decade in which the hourly average steel wage has gone from $1.25 to $2.46, along with numerous attractive fringe benefits. Not many other salaries may have been as badly adjusted as the steelworkers' were in 1946, but then neither have many other salaries come so near doubling in those ten years. Yet there are those enormous steel profits suggesting more liberal sharing with labor, and there is always Christian sympathy with the workers who have the right and power to ask more. The balance in the arguments requires balance in comment. The same near-balance exists in laying blame for the failure of the contract negotiations. It is hard to share the steelworkers' alarm at the five-year contract asked by management, especially since that term was left open to discussion, since automobile workers had agreed to such a term contract earlier, since benefits would go up during the five years and finally add up to $4,200 per worker, and since several years' labor peace in the pace-setting steel industry would be welcome to the whole economy. On the other hand, with labor coming around to agreement on the possibility of a three-year demand and with other demands being kept generally fluid, it is hard to accept the necessity of management's refusal to extend negotiations two weeks beyond the June 30 deadline. It was unfortunate for the industry to suggest that labor would procrastinate through those two weeks just because retroactive increases would be guaranteed; it was equally unfortunate for steelworkers' president David J. Macdonald to inflame his cohorts with the bombastic phrases of irresponsible pugnacity. The issues are real ones. Higher wages are clearly in order. If they are simply passed on to customers and profits continue to zoom, new corporation taxes may also be in order. But longer periods between crises are equally in order. And those who have no such bargaining power as either of these management and labor giants will hope that both sides understand that moderation in demands and deliberate speed in conciliation are in order, too.

Arkansas Methodists Show the Way

HERE'S GOOD news: the North Arkansas Methodist conference has moved to implement the action of the General Conference looking toward elimination of racial discrimination in the church. "Reasonable speed" to Arkansas Methodists means to begin immediately with "the elimination of all racial discrimination" in Methodist institutions in Arkansas. That is not just a start; it puts those Christians quite a piece down the road, on their way. ¶And while we're on the subject—is there another?—the United Presbyterian Church in voting to go ahead with the merger with the Presbyterian Church, U.S.A., has also voted complete integration of all churches, agencies and institutions. The General Assembly that took the action was not in Pittsburgh, either, but in Knoxville. ¶A somber report comes from the Council of Christian Relations of the Presbyterian Church in the U.S. According to the council, "a number of" southern Presbyterian ministers have been forced out of their pastorates by tensions developed over the race isssue. These clergymen "have been both directly and indirectly compelled to relinquish their pastorates for other churches or for other fields because of pressure from their congregations and communities.

Missouri in Motion?

IN MINNEAPOLIS, 2,000 delegates representing 1 million members of the Evangelical Lutheran Church voted their denomination into the World Council of Churches. At St. Paul, on the same days, 1,000 delegates representing 2 million members of the Lutheran Church–Missouri Synod voted to keep their denomination clear even of other Lutherans.

On the surface of things it appears that the Missouri Synod was running true to form in turning down overtures from the United Lutheran Church, the Augustana Lutheran Church and the Lutheran World Federation. The one thing that most non-Lutherans see for sure through all the Lutheran profusion and confusion in this country (there have been 167 different Lutheran denominations in the United States) is that the Missouri Synod knows where it stands and can be counted on to stand pat right there.

I

As for all Lutheran churches, the Bible is basic to the synod's thought and practice—but unlike other Lutheran churches, Missouri has never worried out loud about how the Word of God is related to the Bible and how the Bible is related to a church's theology. The literalism which may have been unexceptionable in the century of its invention, continues to be insisted on by the Missouri Synod in a century full of exceptions.

Again, as for all Lutheran churches, the confessions of early Lutheranism are basic to the synod's creed—but unlike other Lutheran churches, Missouri has never thought out loud how those confessions are most creatively and defensibly related to the church's present confession. In the new Lutheran church planned by the E.L.C. and its full partners, for instance, the historic Lutheran symbols are accepted as *normative* for the church's theology. That is, the church, as it puzzles out the meaning of the Word of God for this day, will get its start, its stimulation, will humbly take its criticism and its examination from the witness of earlier Lutheran Christians. This brand of Lutheranism rejects the arrogance which begins its Christian thinking all over in every generation as if God had never spoken to anyone till he got to us. The Missouri Synod, however, evidently accepts the historic Lutheran symbols as *determinative* for the church's theology. Unduly modest for both God and contemporary Missouri Lutherans, the

suggestion is that God's last word was spoken to the old fellows so that all we have to do is to parrot their phrases till kingdom come.

And, as for all other Lutheran churches, concern for the purity of Christian faith and life shapes the synod's policies—but unlike most other Lutheran churches, Missouri has not often been led by that concern to risk cooperative effort with other Christian churches. At this 43rd triennial convention, with almost no vocal opposition, the gracious and tactful delegates declined an invitation issued jointly by the United Lutheran Church in America and the Augustana Lutheran Church to discuss merger of all Lutherans in America. Since the proposed discussions looked toward organic union "on the basis of the unity of faith now existing," the synod matter-of-factly reaffirmed its familiar stand: "Organic union should not be considered before doctrinal unity has been established."

There was more discussion but the same decision when the matter of membership in the Lutheran World Federation came up for debate. Here there was no question of organic union, but the skittish synod shied off anyway on the grounds that cooperation in the L.W.F. "would involve us in a union in spiritual matters with groups not in doctrinal agreement with us." Oswald C. J. Hoffmann, director of the synod's public relations (reporters' votes don't count and not many church leaders could get them anyway, but Dr. Hoffmann can have them all anytime), urged the delegates to postpone action on the invitation for three years to give the "rank and file" time to study the issue. He reminded the convention that no merger was proposed, that a closer study of the L.W.F. constitution might discover a basis for cooperating with the 57 member churches representing 50 million of the world's 70 million Lutherans. August F. Brunn, Pittsburgh minister, suggested that membership in the federation be neither accepted nor rejected this year, so "leaving the door open."

But Ervin R. Lemke, Green Bay, Wisconsin, pastor, warned: "Leave the door open to the Lutheran World Federation and you close the door to the Wisconsin Synod." From the outside that may not seem a dire threat, for the Wisconsin Synod is a small church already suspicious of the liberalism and "unionism" of the Missouri Synod! But the warning had poignant meaning to many Missouri Synod congregations where a rupture with Wisconsin would divide families at the communion table.

Weightier still was the word from the re-elected President John W. Behnken, who left his official chair to urge delegates to decline the invitation. Turning the question into a vote of confidence for or against himself and his past and future policies, he questioned the scriptural propriety of certain educational and missionary policies of the L.W.F. Over in Minneapolis at the time, the veteran president emeritus of the E.L.C., J. A. Aasgaard, was exhorting his conservative comrades to join the World Council of Churches because "that is where we ought to be giving our [scriptural] testimony and standing up to be counted." President Behnken, a few years younger in age and centuries older in spirit, reversed the argument: "There is only one thing to do. . . . We must refuse. . . . If we join the Lutheran World Federation our testimony would be choked. . . . We can do more from the outside."

So the vote came. Twelve men stood to be counted against the crowd which obediently killed the proposition.

The word "obediently" is deliberately but not maliciously chosen. The fact is that by the structure of the Missouri Synod, when a question gets as far as the floor of the triennial convention nothing much is feasible except confirmation of the official recommendations. No one exactly connives at such a situation, but there is a settled kind of paternalism in this solid old church which binds the delegates to their leaders in obedience and in affection. The present leadership, as this convention made clear again, is old-school, retrospective, hold-the-line. While it lasts, there will be no great changes made.

Conservative as the leadership is, however, other developments at St. Paul prove that it is not the obdurate, purblind thing that some caricatures of the synod have made it. Even in connection with rejection of the two mildly ecumenical invitations, no doors were slammed. Willingness to enter upon discussions looking to doctrinal agreement was expressed to all parties. In response to threats from the Wisconsin Synod that, like the Norwegian Synod, it would break pulpit and altar fellowship with Missouri unless it tightened up its practice, Missouri returned a model reply. Confessing whatever guilt it had in the matter, begging the forgiveness and forbearance of the tiny sister synod, mighty Missouri asked her cooperation in working out a common way. But the Missouri Synod refused to forswear the common confession which it had agreed on with the American Lutheran Church, and which the Wisconsin and the Norwegian synods suspect as a "compromise document." Neither would the Missouri Synod forswear its growing participation in the Boy Scout program, though again the smaller synods damn Boy Scouting as involving at least incidentally that private Lutheran sin, "unionism," in which Christians might even have to pray or worship together. Neither did this triennial convention condemn the Revised Standard Version of the Bible out of hand, as less informed, more violent conservatives would have done. The committee studying the text was given more time and meanwhile the new translation is accepted as a study help.

II

But all these signs of intelligent moderation and general good will do not even begin to suggest the ferment in the Missouri Synod. Forces from inside and out are jogging this great church—jarring it hard.

From the outside come all the new Missouri Synod Lutherans. In the last decade the denomination has built 1,000 new churches, largely in suburbs. During the next ten years 1,350 are planned. Many, maybe most of the new members in new churches in new communities come from other denominations with a breadth to their religious lives which the church will have to contain, with ineradicable ecumenical instincts already formed, with no patience for doctrinal untouchability. The evidence in local parishes that this influx is having its effect on Missouri Synod churches is now inescapable. Some of the convention action reflects it too. Secret lodges were condemned as usual, but individuals who renounce "the Christian or anti-Christian teaching of the lodge" of which they are members may receive holy communion. The proviso reflects new pressures on old absolute prohibitions. Women

were again denied place in the churches' councils, but churches coming into the synod which permit woman's suffrage are asked only "to reconsider this practice in the light of Scripture and the glorious position of woman in marriage and in the home." Surely endorsement of the Boy Scouts is still another straw in the same wind.

At the same time, forces are building up within the church. Missouri Synod fundamentalism has never been run-of-the-mill fundamentalism. In the past at least, it was informed, reasoned, scholarly biblicism. For some time now, though, the denomination has been coasting theologically. It has lived up its theological capital. It has turned its brainy, busy, businesslike attention to other matters. It has built prize-winning plants and huge budgets and experimented with educational theory and gone in for art and triumphed in television. The state of Missouri may say "show me," but the Missouri Synod goes overboard wherever it goes. The one thing it ought to be good at, though, has lost out all around. Theology is its stepchild.

But not much longer, I think. In the seminaries there are teachers and in the pulpits there are preachers and in the executive offices there are administrators who know that conviction cannot remain a habit and that tradition must always be reassessed for truth. If they can, reclaim the church's chief attention away from the denomination's busy-work and toward the ever new Word of God—watch out! Once back on the track, the Missouri Synod could pull us all. T.A.G.

Barth on Mozart

[EDITORIAL CORRESPONDENCE]

Geneva, Switzerland, June 23.

YESTERDAY EVENING an event in every way unique and of the utmost charm took place in the graceful auditorium of the University of Geneva. Professor Karl Barth of the University of Basel lectured for forty minutes—in conjunction with the performance of a "Salzburg Divertissement" by the brilliant Geneva student orchestra—on the astonishing "freedom" of Mozart.

Those who have known the renowned Basel professor only as the re-creator of a vast system of orthodox and dogmatic theology have no doubt been amazed at his active contribution to the bicentennial of Wolfgang Amadeus Mozart. Barth recently published a little volume in German in which he renders homage to the "secret of Mozart." His appearance in Geneva last evening was a rare occasion, for nowadays he does not often leave his Basel classroom and desk. He came, amid the festival which Geneva is dedicating to the memory and the art of Mozart, to declare in his delightful French his lifelong passion for the composer whose work has been termed by some, less careful theologically than Barth, a true miracle.

Many who listened to the joyful Karl Barth of last evening, prophetic Swiss German adversary of Hitler from the very inception of National Socialism, recalled his last appearance in this same university hall some ten years ago. They remember the shock with which the audience then heard this ever surprising Christian thinker as he affirmed: What the Germans, prostrate amid their ruined cities, now need most is not schoolmasters, such as we in Switzerland, from Zürich to Geneva, are quite ready to send them. What the Germans now need is *friends.*

Karl Barth was no less refreshing yesterday as he deftly described the total receptivity and objectivity of the artist he loves, to whose music he listens daily. He rejoiced that in Mozart's music "the sun shines, but without burning or weighing upon the earth," and "the earth also stays in its place, remains itself, without feeling that it must therefore rise in titanic revolt against the heavens." He bowed before an art in which "the laugh is never without tears, tears are never unrelieved by laughter." He honored Mozart who, though Roman Catholic and yet a Freemason, was utterly free of all institutional deformations, whether ecclesiastical or political. He confessed the reality and the peace he finds in an art which embraces nature, man and God, which is as true to life as it is to death.

One of our famous contemporaries once asked Karl Barth whether the inexplicable Mozart were not perhaps an angel. Last evening Barth reached out, in gratitude and respect, toward the ultimate mystery of Mozart, working alternately on the *Requiem* and the *Magic Flute* as the shadows of early death visibly closed in about him, but the great theologian did not attempt by some intellectual incision to penetrate the great musician's uttermost secret. It was not with heavy solemnity but rather with not unmischievous good humor that Karl Barth concluded his homage to Mozart, the *bicentennaire.* He confided to the audience his very personal estimate of several of the world's favorite composers: *"Bach? Profondément respectable! Beethoven? Hautement admirable! Tel autre, ou tel autre? Plus ou moins remarquable! Mozart?* Aimable!"

For the audience privileged to be at the University of Geneva last evening there will ever remain a bond between the celebration of the immortal Mozart's 200th anniversary and the gratitude recently expressed to Karl Barth throughout the theological world on the occasion of his own 70th birthday. It will remember the words in which Barth summed up the grandeur of the Austrian composer: "Mozart teaches us the sovereignty of the true servant."

HOWARD SCHOMER.

Annunciation

THROUGH a dark screen with many a green-stemmed bough
I looked beyond into the deeper wood
Where a dark center stood to disallow
All wandering thought; and when my eyesight could
Focus into its meaning, clearly good—
Like a tensed hunter when a target shot
Draws to a bead with true aim understood—
I grew oblivious there of what was not,
And tended to my seeing (memory spot
And wandering thought all clearly placed at last)
Until I knew the Power had begot
Its Presence, with the future and the past
Flowing into their genesis; and then
There was that incarnation come again!

GEORGE R. VAN ALLEN.

Billy Graham and the Protestant Predicament

By E. G. Homrighausen

ONE HESITATES to comment on so fine an article as Reinhold Niebuhr's "Literalism, Individualism and Billy Graham" (May 23 Century). However, in view of Billy Graham's significance in contemporary Protestantism, perhaps some of the issues he poses ought to be more fully discussed. They are issues related to the nature and task of Protestantism in modern Western culture.

First of all, I want to commend Niebuhr for his critical and yet moderate treatment of "Graham, literalism and individualism." Niebuhr is honestly trying to evaluate the place, the message and the nature of Graham's ministry against the background of his own experience and that of many others who have come to appreciate the "orthodox" insights and affirmations of historic Christianity. This sort of creative encounter with Graham and all that he means is needed in our time.

Preaching the Kerygma a Problem

Second, I think that the issue is not centered only in Graham as a person. Graham is a symbol or rallying center for many Protestant Christians around the world. There are thousands of "Grahams" in our Protestant congregations and among our ministers. We face here a problem of Protestantism in general and of American Protestantism in particular. Graham's popularity and effectiveness, however interpreted, cannot be denied. Graham's message does break through into human personality and seems to give thousands of Protestants a dynamic gospel which highly intellectualized and organized Christianity fails to give. Let it be granted that Graham is an attractive personality, that his voice has a penetrating quality about it, that certain psychological factors accompany mass meetings. Let it be granted that in these troubled times people yearn for the voice of authority. But these factors do not fully account for Graham. There is an authentic "gospel-reality" in him.

Third, in presenting in brief compass the story of Bible criticism and its relation to liberal Protestantism as well as to the Protestantism Graham represents, Niebuhr has brought us face to face with the crucial problem involved in any discussion of Graham. Biblical scholarship has shown us that the central message of the Bible, indeed its basic thrust, is the kerygma, the gospel—the sheer self-initiative of God's action breaking through into history and working out the redemption of man, individual and corporate, in a unique and unprecedented way. This core of the Bible is not the achievement of rational, moral or aesthetic man. This kerygma must be preached and believed! It is a simple message. No doubt Protestantism here faces a real problem: How shall this gospel of the Bible be preached with such relevance and authority that man will repent and believe it?

Now there is a danger here. An uncritical Protestantism may lapse into a conception of the authority of the Bible which ignores the research that has given us a newer understanding of its uniqueness and relevance. The preaching of the kerygma with power may give a false impression about the Bible. A critical Protestantism has difficulty in finding the authority of the Bible. Here lurks the danger of literalism, of an uncritical bibliolatry, of the return of an older conception of the Bible which simply by-passes all that has been achieved by over a century of Bible study. This is not Graham's problem alone; it is the problem of every theological seminary, every parish minister and every Christian educator. How believe the Bible to be the Word of God and yet recognize that its revelation is given in "earthen vessels"?

It is at this point that the Scottish church has shown us the way. Its great biblical scholars—George Adam Smith, for instance—were historical critics of the Scriptures, but they were also great preachers of the Word. One must admire men like Graham who believe the kerygma of the Scriptures and seem to preach it with converting power. And one must feel rather sorry for those whose faith in the kerygma has been shaken, if not destroyed, by literary and historical criticism. It is in this area that Protestantism is schizophrenic.

A True Biblical Existentialism

Fourth, the problem of individualism has been intensified in our time. Many people have said that if the Christian faith does not begin with the individual, it does not begin. But if it ends there, it ends! Existentialism of all types has confronted us with the loneliness and the uniqueness of personal life. Unless this individual is brought into an encounter with God-in-Christ so that his very existence is placed before the absolute judgment and mercy of God, he has not heard the "gospel." Unless he is "converted" he has not been initiated into the new life in Christ. It is this kind of existential preaching that is needed today; but it must be a *true* Christian existential preaching. What I fear is that some evangelists may give comfort to those who still think of a Christian life in moralistic, aesthetic or even theological terms. But I am equally fearful of neo-orthodoxy's preaching of a paralyzing judgment unto repentance that never gets beyond a negative or even morbid feeling of guilt before God.

Protestantism has not fully learned what biblical existentialism is and how it can be preached today with an effectiveness which will result in true repentance, real faith, responsible living in the church and in the common life. Real repentance is not merely feeling sorry for having committed certain sins, but a total self-condemnation induced by the Cross-reality. It senses that the whole person-in-community is living against God's purpose. And

faith is more than a plunge into the unknown or an acceptance of true dogmas; it is a total God-initiated and Spirit-created act of trust in the forgiving mercy of God in Jesus Christ. My contention is that we must not give up the emphasis on the individual in evangelism, but rather must come to a new understanding of its necessity, ramifications and nature, just as we must come to a new conception of the relation of the kerygma to the Scriptures.

Fifth, it is true that a certain kind of evangelism has tended to neglect the social aspects of conversion. This is not the fault of evangelism alone; it is also the fault of the other ministries of the church. Why should evangelism be separated from the rest of the church's ministries—from worship, education, social action, pastoral care, administration, music and the fine arts? Can, *should* evangelism do everything? Evangelism's chief task is that of initiating the encounter between God and man and of insisting that the other ministries keep that encounter alive in their work.

Body of Christ, Body of Humanity

The trouble in this area has been with an autonomous, unchurchly evangelism on the one hand, and with unevangelistic ministries of the church on the other hand. Evangelism, to be sure, ought to present and preach a gospel which sets the individual within his social context. It must deal with the individual. But it ought to make him aware of his involvement in the corporate sin—and redemption—of all men. It ought to relate him to the church which is Christ's Body, and to the body of humanity which the Son of Man incarnated. But I for one do not want evangelism to become an "imperialist" among the ministries of the church and absorb their tasks, which are meant to mature the new life in Christ. Perhaps, if social education and action and Christian education, for instance, had stressed the evangelistic motivation in their ministries, these extreme emphases on evangelism would not have arisen. Evangelism is not commissioned to do everything; it alone cannot be blamed for the failures of other church ministries. But it must be a true evangelism.

Sixth, many of us have been profoundly influenced by the neo-orthodox movement in theology. Indeed to it I owe my concern for evangelism. But through my own pastoral experiences I have come to see that neo-orthodoxy—with all its emphasis on realism in theology, on the kerygma of the Bible, on the sinfulness of personal and corporate life, on the radical nature of the new life, and so forth—is hesitant and weak in calling persons to a positive faith. (Where are the new orthodox evangelists?) I have, frankly, been disappointed in its inability to lead the way in the revival or rebirth or restoration of a relevant Protestantism in the local church. And if men like Graham have arisen and are being heard by the thousands, it may be that what he is and says in sincerity ought to be said in a better way by the neo-orthodox with all their accumulation of intelligence about the Bible and history and personality in our times. (Perhaps we need a new neo-orthodoxy!)

So I do not think that Graham can be written off as absolutely wrong and harmful to the Protestant cause. But I regret that we are not showing ministers and congregations what true Protestant, or biblical, evangelism is—evangelism that goes beyond literalism to the Word of God and beyond individualism to the new man in Christ who is a responsible and growing member of the living Body of Christ and of the body of the Son of Man.

Whooping Crane

EDITOR THE CHRISTIAN CENTURY:

SIR: As of this moment, my favorite animal is the Whooping Crane. More power to his scrawny wings and louder whoops to his husky throat! His valiant battle against the extinction of his species has a large crowd of spectators goggle-eyed with suspense. We are told that there are only thirty-two whooping cranes known to be in existence, plus those hopes for the future, two new eggs. Will they escape going the way of the dodo and the dinosaur? I never saw a Whooping Crane, I never hope to see one, but it will be sad to hear the last whoop.

It occurs to a weak, impressionable mind that there are other valuable species among the fauna of American life which look to be near extinction. So I am organizing a Society for the Preservation of Rare Animals.

One variety of family which, like the Whooping Crane, seems to be passing away is the family that bought books. There are, thank heaven, more than thirty-two of them still alive. But they seem to be disappearing. Remember when people bought books? Books were standard equipment for a home. The family did not have a power lawnmower, except for Dad and the kids, or a washing machine, except for Mom, but they had *books* and paid real money for them. Builders report that they are putting up a rapidly decreasing number of houses with bookcases. Bookcases are getting to be as obsolete as a churn in the home. And even where there are bookcases they are often filled with china dogs and other cultural gadgets. Save the book buyers, for they are the hope of any tomorrow worth sticking around for.

Another vanishing species seems to be the home where the kids practiced music lessons and learned to play with their own hands. Of course some of these are left, as there are some of the whoopers. Perhaps I don't hear them because I live in the cultural slums. Let's try to save the species.

Still another disappearing animal is that known in other days as a "character." The word did not describe an "eccentric" or a "nitwit" but a person of strong, colorful individuality. "Characters" are sadly missed these days when so many of the populace seem to be cut out with the same biscuit cutter, all the same size, all with the same taste (that of unsalted dough). "Characters" followed the pattern of that patron saint of New England Henry David Thoreau, who, when asked at about the age of eight what he was going to be, replied laconically, "I'll be I." (He *was*!) Today the standard answer seems to be, "I'll be everybody else." Alas, in many places today individualists like Thoreau, who enrich the common life, would be arrested for the monstrous crime of deviation from the accepted pattern.

At any rate, don't shoot! Save the species!

Yours, SIMEON STYLITES.

Principles or Party?

By Richard L. Neuberger

Compared with the importance of America, the importance of the Democratic Party, the importance of the Republican Party, the importance of every other party, is absolutely negligible. WOODROW WILSON.

A CONSTITUENT of mine wanted to know what I, as a liberal Democrat in the United States Senate, would do if my party adopted a platform which favored segregation and inequality among the races of mankind. My reply to her was, I hope, unequivocal and to the point:

"I trust the Democratic party never will sanction any kind of discrimination based on race, creed, religion, sex or color. If it should do so, I would crusade as hard and stubbornly as I could against any such plank. I would try my best to eliminate it from Democratic doctrine. If I failed utterly in this effort over a reasonable period of time, I would leave the Democratic party. No man or woman should ever subordinate principles and ideals to mere political-party membership. A political party is not a goal in and of itself. It exists simply to advance and promote certain ideas of government, through candidates who presumably favor those ideas. When a party begins promoting the wrong ideas, it has terminated its usefulness."

As I review this letter now, I do not see how an American can have any different code. Can a political party become the be-all and end-all of existence? It is perhaps possible, in the name of national survival, to justify the Stephen Decatur doctrine of "My country, right or wrong," but surely this degree of tolerance need never be extended to a political party, which involves none of the patriotic or traditional elements of the nation itself.

I

The question of party allegiance is made unusually pertinent in this mid-year of 1956 by three significant developments now stirring the country: (1) the dilemma that confronts the Democrats over the searing and crucial civil-rights issue, which tends to divide the party at the Mason and Dixon line; (2) the sensational disclosure in a friendly new biography, *Eisenhower—the Inside Story,* by Robert J. Donovan, that the President gave "prolonged thought" in 1953 to forming a third party because of his dismay over bitter opposition from right-wing Republicans; and (3) the campaign of excoriation being conducted in Oregon against Senator Wayne Morse, who was elected to the Senate in 1944 and again in 1950 on the Republican ticket but in this election is seeking a third term as a Democrat.

For a number of reasons I am particularly conscious of these situations. To begin with, I zealously favor a strong and genuine program of civil rights. And, although I am a lifelong Democrat, I have voted far more consistently for President Eisenhower's foreign policy, according to the *Congressional Quarterly,* than the three Republican congressmen from my state. In addition to this, I am Senator Morse's junior colleague.

All at once I have become aware that party membership can be either a strait-jacket or a loose cassock. How should the garment be tailored? What are the real obligations of a political figure to his party, of the party to the person? When, if ever, should he bow to the party mandate, and on what kind of matters? Is it in the national interest for party control to require suppression of individual views? Furthermore, how can prevailing attitudes within any party ever be accurately assayed at regular intervals?

It is my own opinion that partisan rancor has soared to new and unfortunate heights in the United States during recent years. This probably originates in several sources. Men of great wealth and power have felt themselves threatened by labor's increasing political role. Such political pawns as the tidelands oil reserves and natural gas regulation involve enormous sums. The vast stakes of American politics are symbolized by the estimated $80 million spent on the presidential campaign of 1952 and by the $160 million likely to be spent this year. Custodianship of natural resources, favoritism in tax policy, military contracts, the trappings of pomp and power—these things largely depend on the caprice of political fortune. So each new phase of the partisan combat takes on a cutting edge.

II

We think of England as a land of extreme party discipline. But our current political malevolence shames us and makes Britain's good-tempered party rivalry seem mild indeed. Consider the career of England's most illustrious statesman, Winston Churchill, and ask if his changes of party would be even remotely tolerated in our present political atmosphere. In 1900 Churchill was elected to Parliament as a Conservative. In 1904 he found himself at odds with his party over the issue of free trade, which he favored. Without resigning his seat, Churchill strode across the chamber and joined the rival Liberals. He soon ascended to dominance in his new party and was First Lord of the Admiralty in the Liberal cabinet of Lloyd George. After World War I he broke with the Liberals and was for several years a political independent. In 1924 he returned to the Conservative party, which he served during World War II as a famous and embattled prime minister. One of Churchill's most celebrated biographers, Philip Guedalla, has said that "a man who did not follow his opinions into the party which believed in them was a tragic failure."

Far greater party obedience than this is demanded of our public figures. Because he had been a Democrat as late as 1938, Wendell Willkie was never wholeheartedly accepted by many Republicans as the party's standard-bearer in 1940; in fact he was not even invited to the 1944 national convention. I have some Democratic friends who can be equally enslaved by party bondage. In 1948 they advocated replacing Harry S. Truman with General Eisenhower as the Democrats' presidential candidate. Four years later, when Dwight Eisenhower had cast his lot with

the Republicans, these same people declared that a military man without political experience should never occupy the White House.

This intransigence is being demonstrated in Oregon today. Senator Morse, a former Republican, is running on the Democratic ticket. He has said that he regards present Republican policies in the field of public power and natural resources as a repudiation of the program of Theodore Roosevelt and Gifford Pinchot, eminent Republicans of the past.

Almost overnight, Morse's former supporters now revile him as an apostate and renegade. One might think he had resigned from the human race instead of merely from a political party. In the recent primary one of Morse's Republican adversaries told an audience: "If I thought there was a chance that I would become as cold, as grasping, egotistical and self-centered as some of the politicians I have known—and I refer, specifically, to Senator Morse—I would cut my throat before I would seek this office." This speaker had been one of Morse's ardent backers and campaign managers when the latter was a Republican. In his mind, Morse became "cold, grasping, egotistical and self-centered" only after he had changed his party affiliation from Republican to Democrat.

III

What makes intelligent Americans behave like this? Why was my wife, Maurine, who is a member of the Oregon state legislature, chastised by one of her sister Democrats because Maurine had commented favorably in a speech on Senator Margaret Chase Smith, the Maine Republican? "Please do be discreet, my dear," the Democratic lady admonished Maurine. "Never forget that Mrs. Smith is one of the opposition. Do not be taken in. You might be embarrassed some day for having praised her so generously. What if she ever were to become the Republican candidate for President?" Maurine answered: "I would support Margaret Smith against a Democrat who was less sympathetic to social welfare, public health, education and old-age security."

Nor have I forgotten the bald, belligerent man who called at my campaign headquarters in the 1954 campaign to determine the truth of the rumor that I, a Democrat, had given public approval to a re-election effort of the late Senator Charles L. McNary of Oregon, who served for many years as Senate Republican minority leader.

"The report is true," I told him. "Senator McNary was a public servant of integrity and ability. He advocated Bonneville dam and other federal projects on the Columbia river. He fought for rural electrification. He sponsored the Clarke–McNary act for improved forestry methods. He tried to pass the McNary–Haugen bill to aid our wheat farmers. In all these vital realms of policy I considered Senator McNary as considerably more liberal and enlightened than his Democratic opponent. So I supported Senator McNary." My caller was equally forthright. "Then I can't vote for you for the Senate," he said. "You backed a Republican, even a leading Republican. You're not my idea of a good Democrat. You're not loyal to the party."

I sat in moody reverie after the man had left my office. To him, being a Democrat did not mean allegiance to any fixed set of principles. It meant giving unquestioning support to anyone whom the party nominated—and against any Republican, regardless of how enlightened that Republican might be. Can such slavishness possibly result in the success of free government? And if I, in the name of mere party regularity, had stumped for an anti-public power Democrat against a pro-public power Republican like Senator McNary, would I now be on sound moral grounds in criticizing the present national administration for its hostile attitude toward such projects as Bonneville, Grand Coulee and Hells Canyon?

We look with contempt, and properly so, on American Communists, who revise their views at the push of a button from Moscow. They subserviently cry that the "Yanks are not coming," or press for arms for Hitler's foes, or hail or revile Stalin, or praise new theories of heredity. It makes no difference that these positions are totally in contradiction with earlier ideas expressed by the same people. Consistency in principle becomes infinitely less important than hewing to the party line, no matter how suddenly or erratically that line may change.

Yet it is always easier to diagnose somebody else's frailties than to be even aware of our own. We look with scorn upon the enslavement of the Communists to party doctrine. But do we ourselves constantly strive to maintain personal independence? Liberals in the Democratic party surely have no choice save to oppose segregation, regardless of what the party platform may proclaim in this respect. Equality among races and religions is an immutable goal. While it may not be attained between dawn and dusk, it cannot be compromised. No Democrat of good will and high ideals can possibly accept a platform or plank which suggests that segregation is compatible with basic American principles.

IV

Party thralldom has no role in a land which declares that man is created in the image of God and that minds and souls must be unfettered. Some have expressed shock that, when Republican right-wingers in Congress were chopping his foreign policy to pieces, President Eisenhower once contemplated a third party. Yet why not? What was wrong with this showing of political independence? Mr. Eisenhower's coattails have always seemed more inviting to some members of his party than have his policies. The Republican legislature of my own state, for example, memorialized me to oppose the President's reciprocal-trade program—a plea I ignored. The Wisconsin state Republican convention has just rejected Senator Alexander Wiley for another term because he has backed such international commitments of President Eisenhower's as foreign trade, the United Nations and mutual security. Was it not a great Republican political leader, Theodore Roosevelt, who organized the Bull Moose party because of his dissatisfaction with the conservative tenets of his G.O.P. successor in the presidency, William Howard Taft?

One of the genuine needs in America today is for more political maturity. The herd instinct makes us submissive, willy-nilly, to any party fiat, regardless of its wisdom. The dignity of man pulls us in the other direction, toward true intellectual emancipation. I sit in the Senate with Harry F. Byrd of Virginia, who bolted the Democratic party to

speak and vote for General Eisenhower in 1952. I have never agreed with the wisdom of Senator Byrd's choice in this matter, but his lack of party fealty has not diminished my respect or friendship for him. He did not concur in Adlai Stevenson's whole approach to social and economic issues. Why, then, should he support Stevenson? I am quite certain I would reach a similar decision were the Democrats to nominate for President a candidate who defended segregation and opposed such legislation as minimum wages and Social Security. The right of a conservative to bolt his party presupposes the same right on the part of a liberal, and vice versa.

V

Let me emphasize that I am not advocating irresponsibility or recklessness in party membership. Political parties, by their very nature, are coalitions in which some measure of give and take is required. Few of us ever quite get the nominee and platform of our choice. Frequently we must swallow hard on some aspects of the party's preference. But this is totally different from accepting a candidate who offends one's deepest convictions. To be specific, let me point out that I never would support a Democratic ticket which included Governor Shivers of Texas, who, in my opinion, has catered to many of the most inflammatory and bigoted elements in his state. However, although he might not be my first choice, I feel far from this way about Senator Lyndon Johnson, also of Texas. While I have not agreed with Senator Johnson on every issue, he did not sign the so-called "Southern Manifesto" on segregation and he has taken a liberal position on questions like Hells Canyon, Niagara Falls, civil service and tax policy.

The issue of Niagara Falls, which faced the Senate this May, served to dramatize that our major parties are, after all, coalitions in the broadest sense. At stake was the proposal to let the state of New York develop the thundering hydroelectric power of America's greatest cataract. The only alternative was surrender of the site to an amalgamation of private utility companies. The Lehman bill, authorizing state priority, passed the Senate with the support of about 80 per cent of the Democrats and 20 per cent of the Republicans. This fusion kept Niagara Falls as public property. About one-fifth of the Democratic senators opposed the prevailing public-power concept of their party and a similar proportion of Republican senators opposed the prevailing private-power doctrine of their party. Things are rarely all black or all white in either party. That is why, when I addressed the famous Oberlin College mock Democratic convention this spring, I referred to the Democrats not as the "best" party but as the "better" party. Modern-day politics seldom give cause for honest superlatives.

Party ties rest but lightly on the average American. This, in my estimation, is as it should be. The typical voter has none of the rigidity and intolerance of the political potentates, who spurned Mr. Willkie and Senator Morse as "traitors" because they moved across the party moat. Yet, under existing circumstances, would it be possible for an American political leader to enjoy as unconventional a career in the no man's land between our major parties as Winston Churchill has had? I doubt it, and I think this is too bad. As the Democrats have moved closer to the trade unions and the Republicans nearer an alliance with industrial corporations, the pull of each party on its "hard core" has tightened. The untrammeled and defiant behavior of such proud mavericks of the past as George Norris, William E. Borah, Edward P. Costigan and the LaFollettes, father and son, is rarely duplicated in the Senate of today.

Too many people look upon defection from a party as the equivalent of political heresy. They forget that abandonment of one's own inner convictions and ideals is an intellectual felony. Compared with this, resignation from a political party ought never to rank as more than a misdemeanor. Indeed, under certain conditions, it could well merit the red badge of courage.

REVIEWS

No Traitriots

THE LOYAL AND THE DISLOYAL. *By Morton Grodzins. University of Chicago Press, $4.00.*

"NO PERSON is a complete patriot or a complete traitor. All are traitriots," says Dr. Grodzins (p. 216). In this work the distinguished social scientist makes an earnest and sustained effort to show the complexity in the motivation underlying national loyalty. Instead of a series of case studies or a systematic marshaling of the data, he gives us an ordered group of generalizations with selected supporting examples. The most telling of the illustrations are derived from the study—made in preparation for his previous important work, *Americans Betrayed*—of the Japanese-Americans who were evacuated from the west coast during World War II.

The completed analysis (embodied in the first twelve chapters of the book) is made the basis for important policy conclusions concerning American loyalty-security programs as well as for broader recommendations concerning the health of a democratic society. National loyalty is but one among a complex of group loyalties. Its relationship to the others must be properly understood before the conditions which strengthen it can be fostered. "A loyalty-security program worthy of its name would, above all else, attempt to build and not destroy democratic loyalties in the process of maintaining the nation's security" (p. 236). But the programs in America have been such that they have not only used "undemocratic procedures for democratic goals" but have tended to weaken national loyalties and to "create more traitors than they uncover" (p. 237).

The author's argument against the present program is utterly convincing, but when he comes to the question of how to achieve a more desirable program he is both briefer and less explicit. He suggests that a deeper understanding of the ingredients of loyalty and disloyalty is necessary. He sees that the quest for absolute security by repressive techniques leads only to absolute sterility. He insists that the program take into account "that diversity of opinion is necessary to democratic life" (p. 235). He hints that the best investigation is the quietest one. But all this does not add up to the kind of alternative program one is led to hope for from the excellence of his analysis. Why does the author hold back? One can but guess. However, an important part of any full preparatory analysis is entirely omitted. Grodzins never touches upon the real motivation for the program he attacks; namely, the political advantage which has been and may be

gained from appeal to public prejudice and misunderstanding on the matter of loyalty. Although this is not strictly a partisan matter, he evidently wants to avoid here the kind of controversy its discussion would raise.

Moving in his last chapter into the wider field of values in a democratic society, Grodzins has penetrating things to say about the relationship of social complexity and of political apathy to democracy on the one hand and to totalitarianism on the other. He displays both a clear understanding of and a deep faith in democracy. But on what foundations does democracy stand? He is far from innocent of the need to raise this question. He sees the limitations of social science (cf. pp. 207, 261 f.). He bluntly states that every scientist, willing or not, must be a philosopher. He appeals to the concept of wisdom (p. 243); he proclaims the ultimate value of the individual (p. 255). But somehow his ultimate foundations remain disappointingly hidden, in view of the clarity of his orientation.

From a literary point of view the book is carefully wrought and attractive. The elaborate scholarly apparatus is made inconspicuous by the omission of note numbers. What would ordinarily be the preface becomes the postscript—and thus proves fun to read.

What power will the book have as a tract for the times, directed to those in need of conversion? It is hard to say. Its conclusions can be pushed aside. The author has had the wisdom to see that it could not be otherwise; he has not set out to *prove* anything. He has left room for grace—and he may well become its instrument.

TYLER THOMPSON.

Word Studies, Con'td.

KEY WORDS OF THE BIBLE. *Edited and arranged by Albert N. Williams. Little, Brown, $4.00.*

IN ITS "June Survey of Books" The Christian Century introduced three new useful word-books as aids to a clearer understanding of the Bible. To these volumes a fourth which has several practical features may now be added. Four hundred fifty-eight essays on as many key idea-words of the Bible form the main text of this book. An accompanying lexicon lists many other words, together with the names of persons and places about which a reader may desire information. This part of the book thus provides a series of cross-references to the main articles so that the interrelations of words are also revealed. For instance, beside the article on "Faith" the lexicon refers the reader to 15 other articles in which some aspect of faith is considered. "Holy" has 33 such references, "Law" has 48, "Worship" has 25, and so on. The articles are succinctly written in clear, nontechnical language for the average reader.

But while this book offers a wealth of factual material it nevertheless has some distinct limitations. One of them is a surprising lack of reference to specific passages in which the listed words appear. One of the primary values of a word-book consists in the manner in which it illuminates a variety of contexts in which the same term appears. A discriminating reader therefore will require a concordance to supply the specific data this book lacks. Another limitation is the brevity of the essays. Hence a Bible dictionary will be required in some cases to fill out the picture framed by the article. Still, these essays are so attractively written that they illustrate splendidly Coleridge's definition of words as "powers by which the things of most importance to mankind are actuated, combined and humanized."

HOWARD TILLMAN KUIST.

Really Big Business

THE EMPIRE OF OIL. *By Harvey O'Connor. Monthly Review Press, $5.00.*

EMPIRE is exactly the word—a close-knit private world of special tax concessions, fantastic Middle East political power as great as that of governments, economic power beyond the concept even of many involved in the industry, largely effective control of state and federal machinery intended to regulate the very industry which controls the oil so vital in war and in peace.

Robert Wilson, chairman of Standard Oil of Indiana, recently told this reviewer that while he had not read the book himself it had been reported to him as presenting a warped and distorted picture. That is certainly far from the impression it must make on a reader who seeks to apply the criteria of scholarship to the evidence of solid research appearing in the book.

Packed from cover to cover with hard facts set forth with a minimum of verbiage, the book traces intricate details of the industry's structure and operations, documenting page after page from the industry's own source material. One can well believe that Mr. O'Connor has spent five years in the research and writing of this book, as the jacket proclaims. Indirectly, he has spent additional time in its preparation, since he was for three years before 1950 chief editor and publicity director of the Oil Workers International Union (now Oil, Chemical and Atomic Workers) and is the author of its official history, as well as of earlier books.

Did you know that Standard Oil of New Jersey alone has greater income than the government of Canada? Or that no less than ten U.S. oil companies are among the $30 billion corporations of the land? O'Connor traces not only the financial ramifications of the industry, both foreign and domestic, but explains competitive waste of the "offset" drilling system; the "jungle of the market," including the struggles of jobbers and cooperatives against the tight control of the majors; the operations of oil within government, both U.S. and international; and finally the need for international control.

One wishes that a review could encompass at least a few more of the factual highlights and startling implications in such a revealing dissection of what is perhaps the greatest economic force in our corporate society, at any rate at the point of power pressures. But even that would scarcely do full justice to this book. Its significance goes beyond its probable volume of sales. All persons interested in a realistic view of our economic life and its power structures ought to take it fully into account.

CLAIR M. COOK.

No Exit

PROMOTING ECONOMIC DEVELOPMENT: THE UNITED STATES AND SOUTHERN ASIA. *By Edward S. Mason. Claremont College, Claremont, Calif., $2.75.*

IN the brief compass of 85 pages Edward Mason, dean of the graduate school of public administration at Harvard, makes a case for continuing economic aid to underdeveloped countries, with special reference to southern Asia. It is unfortunate that so important and controversial a topic is treated in such prosaic fashion as here.

Many pressing questions are dealt with: Should aid be granted only to our friends and potential allies? What of those who cannot be expected to assist us in our military efforts? To what extent should U.S. assistance stem from considerations of military security, economic self-interest, humanitarian impulses? What of the danger that population increases will so cancel the good we do as to result in no per-capita benefit at all?

The author develops the thesis that the United States has a strong security interest in checking both military penetration and internal subversion in Asia. Insofar as economic growth is necessary to the maintenance of effective military forces and stable noncommunist governments, our country is properly concerned with the ways and means of promoting growth. In his second chapter Dean Mason explores certain of the obstacles to rapid economic growth in southern Asia. Despite these he believes that national incomes can be substantially increased and per-capita incomes raised provided we are willing to give considerable economic assistance.

The third and final chapter deals with Pakistan, where the author served as an adviser to the government in its economic development program. He discusses Pakistan's resources, her development policies, the political and religious situation. As with others of her Asian neighbors, Pakistan's economy is predominantly agricultural; individual income is low, as is the rate of capital formation; the population, already dense, is increasing rapidly; the entrepreneurial class is small; and there is a serious shortage of qualified government administrators. Mason's conclusion is that a sizable increase in our present aid program is called for. Unhappily, our risk is a calculated one, for there can be no assurance that genuine political or economic stability will crown our efforts. But there is no alternative; to discontinue our present aid and do nothing would be disastrous.

The author is an acknowledged authority on economic problems and he has spent considerable time in southern Asia. If only he had told us a little of what he saw there, had drawn even once on his personal experiences or enlivened his generalities with an occasional illustration, this reviewer would have found the reading a little less wearying.

RUSSELL STEVENSON.

BY THE WAY

Pioneer vs. an Ancient Crime

By Robert Merrill Bartlett

IT WAS under the mammoth relief map of five continents in the lounge of the United Nations that I visited with Raphael Lemkin the day he received his Cross of Merit from the Federal Republic of Germany. Delegates from many countries congratulated the gracious lawyer who has attended every major international conference since the Versailles treaties terminated World War I. Diplomats around the globe respect this insistent prophet who has been crusading singlehanded for a worldwide pact against the ancient crime of killing off minorities to which he gave the new name "genocide."

The new German government sought to atone in a measure for the extermination of forty-nine members of his family with this tribute, delivered by its consul general: "Probably only few people have realized as Professor Lemkin did from his earliest youth the necessity of good will among people. Born in a country where Lithuanians, Germans, Poles, Russians and other nationalites lived together, he felt in early life how important mutual understanding and friendship are for the welfare of all people. His striving for equality and justice led him later to the study of law. After receiving his law degree at the University of Lwow he set himself with the eagerness of youth to promote better understanding. But he soon realized that the protection of people is not only the concern of an individual but also the concern of the community. In the early thirties 600 Christian Assyrians were murdered in Iraq. This event led him to dedicate his life to the protection of people against slaughter. Unrestingly he fought by word and deed against organized destruction of national groups. His greatest success was acceptance of the convention against genocide by the United Nations."

I

"Why has the United States refused to accept the genocide convention?" I asked Dr. Lemkin.

"Many Americans," he said, "have confused genocide with the long-range human rights program of the U.N., which deals with many individual problems. This later effort is divorced from genocide; it deals with the position of the individual in society on all levels—education, employment, freedom of movement, etc. Genocide deals with the life of peoples—the annihilation of existence. Human rights is concerned with different levels of existence, while genocide deals with nonexistence. Human rights is still a controversial issue since many nations claim that they lie within the jurisdiction of alien states, i.e., France in North Africa. Genocide is not a controversial matter; the U.N. has recognized it as a world concern. This confusion has been aggravated by enemies of progress. The two issues must be separated and recognized by the American people before the Senate will act on genocide."

"What was the first nation to ratify the genocide convention after it was accepted by the United Nations?"

"Ethiopia," answered the Polish American international law professor, now of Rutgers University. "Haile Selassie told me: 'Your idea is close to my heart. It reminds me of my fight for collective security when Italy invaded Ethiopia in 1936. At that time I called on the world to engage in collective security for peace. You are creating collective security for life itself.'"

"How many nations have now accepted the convention?"

"Syria was the fiftieth."

"But America still refuses to sanction a principle for which we fought the last war."

"If I had time, strength and money I would take this crusade to the American people. If I could get the facts to them they would respond. Basically it is a moral and spiritual problem. The people must be aroused to respond. America will lose by not ratifying the convention. Our people need an outlet for our natural sensitivity and kindness. Lend-lease is not enough to express the feelings of the American to others. America is deeply interested in peace, not only because of natural inclination but because the average American realizes that peace means prosperity.

"Protection of minorities from slaughter," Dr. Lemkin continued, "creates conditions for social peace. We have achieved the highest degree of social peace in this country; political leaders do not kill one another in campaigns, churches are not burned, minorities are not destroyed. In the area of social peace America can feel congenial with the genocide convention. When genocide occurs in any other country America carries the burden; think of the Armenian massacres in the First World War and the Jewish massacres in the Second World War. America has always cared for orphans, refugees, displaced persons—the inevitable by-products of genocide. Why then should this country fight the consequences of genocide without fighting the issue itself?"

As I listened to Dr. Lemkin's patient recital of America's appalling failure to uphold one of the most humane efforts of the U.N. I recalled his persecution under the nazis, his escape to Sweden as a wounded refugee, his final haven in Duke University, and his outward welcome but inward rejection by our people.

"America, being a democracy," he went on, driving home his prophetic logic, "must be forward-looking and progressive, because the feelings of the people always forge ahead and they cannot be frustrated as under totalitarian regimes. Since the genocide convention is a progressive measure it fits within the framework of American tradition. The American Constitution is one of the few which give the congress the right to deal with international crimes. This is clear from Article I. No sophistication can hide the truth that the genocide convention fits the American Constitution as a shoe fits a foot. Morality is one of the bases of American common law. To adopt the genocide convention is to extend existing American morality into the whole international sphere. Here is an opportunity to establish the rule of law and to extend it in accord with the American code of fair play."

II

"I understand that you are writing a history of genocide," I remarked.

"Yes, I have been laboring over it for years. It will probably require three volumes, one each for the ancient, medieval and modern worlds. My thesis is that civilization is not a frozen product but rather the creation of the constant striving of individuals. I try to develop a concept of history through the human group, not through the state. History develops mainly through the genos, not the state. When the genos disintegrates the state fails. This happened in the Roman empire and in many other national units. The genos must be free and morally strong or decadence sets in. I advocate the clinical approach to *people*, not to the state. I quarrel with historians because they are more interested in royal marriages and territorial changes and forget the human element. I claim the right of people—not statesmen, kings and generals, separated from people—to be considered as factors in history. I am trying to project a democratic idea—the study of the people, the development of history through their efforts, not through police, armies or emperors. The history of genocide will prove my point. Music, art, literature come from the people. When the state takes over culture, painting degenerates into wall posters and propaganda, and the cantata into a parade march. The history of the generations made this clear long before nazi Germany. We do not need to wait for catastrophe to discover truth. Whenever dictators practice exploitation and destruction of minorities, moral disintegration sets in. Citizens fear to breed children, art is stifled, religion is strait-jacketed, and fear and hatred destroy the social structure."

As the pioneer of international law presented his concept of history I thought how weary he must grow of trying to sell his ideas to traditionalists. Free from bitterness over the extermination of his family, a bachelor who has married a world idea, alone in the New World, he clings resolutely to his crusade.

"I do not belong exclusively to one race or religion," he was saying as we shook hands in farewell. "God chose me for a cause that is larger than my interests, as large as all humanity. I feel that there is a protective force working with me; otherwise I would not have been able to survive."

NEWS of the CHRISTIAN WORLD

Alabama Boycott To Be Continued

Montgomery Negroes Persisting, Since State Will Appeal Court Ruling Against Segregation

TUSKEGEE, ALA., June 15.—The majority of the 50,000 Negroes in Montgomery, Ala., have determined not to relax their boycott of the city's bus system, which began last Dec. 5. This in spite of the fact that a three-judge federal court panel recently ruled unconstitutional the city and state laws requiring segregation on buses. (See The Christian Century for June 20, p. 739.) State officials plan to appeal the ruling directly to the U.S. Supreme Court. Meanwhile, white citizens' councils throughout Alabama continue to attack the Supreme Court for its desegregation decisions.

Ban N.A.A.C.P. Action In Alabama

The National Association for the Advancement of Colored People has been ordered by a state circuit court to stop doing business in Alabama. On June 1 a temporary injunction against the association was issued at the request of John Patterson, Alabama attorney general. His petition accused the N.A.A.C.P. of encouraging attacks on segregation laws—specifically in the Montgomery bus boycott and in the testing of admission policies at the University of Alabama. According to Thurgood Marshall, chief legal counsel for the N.A.A.C.P., the association will undertake court action to seek reversal of the injunction.

Methodist Conference 'Holds the Fort'

At its annual meeting in Montgomery June 2, the Alabama Methodist conference spoke out against any further moves toward "racial mixing" in the Methodist Church. A "hold the fort" resolution was passed. Earlier, Superintendent Clarence M. Dannelly of the Montgomery public schools resigned as a member and vice-president of the Methodist Judicial Council (second-highest lay post in the church). His action followed appointment to the council's presidency of J. Ernest Wilkins, Chicago Negro attorney who is U.S. assistant secretary of labor.

Survey Possibility of Better Human Relations

An attempt to rally religiously motivated people behind efforts to improve human relations in the local community highlighted the institute sponsored last month by the Montgomery conference of Christians and Jews. The institute followed a significant interracial meeting which took place at Talladega College in April, with 60 delegates representing nine Alabama colleges in the first statewide student ecumenical conference. The conference and its theme, "Revolution and Reconciliation in Alabama," grew out of the student ecumenical conference on the Christian world mission held at Athens, Ohio, last December. (See The Christian Century for Jan. 18, p. 70.) A five-member panel discussed the problem of transforming race prejudice into Christian motivation. On the panel were Profs. John Bross of Talladega, Marian Pearsall of Stillman College, Margaret Quayle of the University of Alabama and R. D. Crockett of Alabama State College, together with Rev. Robert Hughes, director of the Alabama council of human relations.

Industrial Troubles, Plus Signs of Hope

Approximately 25,000 persons are idle in the Birmingham area in consequence of a strike of 264 trainmen against U.S. Steel's Tennessee coal and iron division. The strike began April 27 when the trainmen's brotherhood failed to secure company approval for an increase in the basic wage scale and certain fringe benefits. Urgent efforts are being made to settle the dispute because of the economic distress it has caused. . . . A tremendous boon to Alabama's sagging coal industry will be the construction of a new $75 million steam-electric generating plant on the Coosa river near the state's coalfields. Two 250,000-kilowatt generating units requiring 1,250,000 tons of coal a year are due for completion in 1961, and two more will be ready by 1963.

And So Forth

Protestant Episcopal churches in the Birmingham district have launched a "golden years" project. Funds raised will be used to construct a modern nursing home. With rates based on ability to pay, the home will care for 80 old people of any denomination.

Methodist and Baptist churches in the little town of Castleberry are cooperating in a year-round recreation project for young people of the community. Under construction are a softball field adjoining the Methodist church and a recreation room in the Baptist church basement.

Four-H club members in many Alabama counties are participating in a nationwide project: the 4-H Friend-Ship for Korea. Due to sail from Mobile July 1, the ship will bear to 4-H club members in South Korea materials to help in rural reconstruction, particularly farm implements and tools.

The public housing administration has announced the award of "planning" loans to 34 Alabama towns and cities. Of the 1,832 units approved to May 12, 500 are scheduled for Birmingham.

At its annual session early in May, the North Alabama Methodist conference asked its 960 member churches to make a Mother's Day love offering of $100,000 to "provide adequately" for the 244 retired ministers and ministers' widows on its rolls.

Alabama Christian churches (Disciples) are to build a $41,077 church and student center at Auburn, site of Alabama Polytechnic Institute. VERA C. FOSTER.

Joint Ecumenical Committee Formed in Berlin

Hereafter the ecumenical study groups and committees in the Evangelical Church in Germany's Berlin–Brandenburg region will join with the free churches and foreign congregations in the area in an Ecumenical Committee for Berlin. Pastor Gerhard Brennecke, director of the Berlin Missionary Society, is president of the group, with a free church member as vice-president.

U. S. C. School of Religion Moves

Methodists Approve Its Transfer to Claremont; Ecumenical Stress Will Be Continued

LOS ANGELES, July 2.—At its recent annual session in Redlands, the Southern California-Arizona Methodist conference voted with enthusiasm and practical unanimity to establish the Southern California School of Theology at Claremont, education-minded community at the eastern end of Los Angeles county. The seminary, chartered six months ago, will take over the functions of ministerial education begun by Maclay College of Theology (founded by Methodists in 1885) and continued through recent decades as the University of Southern California school of religion. Most of the faculty and students at the U.S.C. division are expected to transfer to the reorganized school of theology at Claremont. Candidates for the M.A. and Ph.D. degrees in religion will work as before under the U.S.C. graduate school. The school at Claremont will continue as one of the 10 seminaries of the Methodist Church, with close relationship to that denomination's regional conference and its national Board of Education. It will remain ecumenical in outlook, action and personnel, seeking to serve to the best advantage the more than 20 religious bodies in the area which have come to depend on it.

School Anticipates Wider Outreach

The amicable agreement with the University of Southern California and the regional conference is the result of long and careful planning on the part of local committees and administrators and educational consultants from other parts of the nation. The new venture is intended to achieve the long-desired objective of establishing in the Los Angeles region a major center for theological education. It is hoped to win for the school a constituency both nation- and world-wide, with concern for the west coast's growing international responsibilities, particularly in regard to the peoples of the Pacific basin.

New Neighbor for Claremont's Associated Colleges

At Claremont, seat of the Associated Colleges (Claremont Men's College, Claremont Graduate School, Pomona and Scripps), the school of theology enters an atmosphere congenial to high academic and religious standards. Although it will be independent of these institutions, it will enjoy fraternal relations and possibly interchange of services with them. An anonymous "friend" is presenting to the school of theology a 15-acre site within easy walking distance of the graduate school and the Associated Colleges' large Honnold library. Some funds are on hand for buildings, and additional sums are being sought. Faculty and endowment will be increased. Pending transfer to Claremont, the school will occupy quarters in the University Methodist Church across the street from the University of Southern California, and on one floor of an adjacent commercial

building, continuing to use the university's resources. It now has 163 students and nine full-time and six part-time faculty members. At recent commencement ceremonies it presented 17 candidates for B.D. and 12 for M.A. or Ph.D. degrees.

Football 'Great' Becomes Methodist Pastor

During its sessions at Redlands the Southern California-Arizona Methodist conference appointed to Lincoln Avenue Methodist Church, Pasadena, the first Negro to hold appointment as full-time pastor in this interracial congregation. He is "Deacon" Dan Towler, fullback on the Los Angeles Rams football team and one of the game's all-time "greats." (He acquired his nickname because of his practice of praying before and during games.) Towler has a record not only in football (he was top ground-gainer for the National Football League) but also in scholarship: he was an honor student at Washington and Jefferson College and at Howard University. He received the master of theology degree this spring from the University of Southern California school of religion. He leaves his football career for the ministry with considerable loss of income, but, he says, with no regrets.

College Athletics Under A Cloud

College athletics in this area is in the doldrums as the result of investigations made in May by the Pacific Coast conference. Those probes revealed that secret monetary contributions have been made to several university athletes—at the University of California at Los Angeles, the University of Southern California and the University of Washington. As a result, many changes in the fall football line-ups are anticipated. An alumnus of one of the universities, commenting on the investigations in a letter to a newspaper, suggests that athletes be permitted to earn $200 a month during their college careers, thus making "outside help" unnecessary. Honor students on the campuses, earning part of their way by waiting tables at $100 per semester, wonder where such jobs could be found and question whether full-time students who are also engaged in heavy football practice could possibly earn $200 monthly.

And So Forth

Seven religious groups participated in the Festival of Faith held in Claremont in April and patterned after the festival which preceded the United Nations anniversary celebration in San Francisco last summer. (See The Christian Century for May 23, p. 653.) An interracial, interfaith choir of 150 voices provided the music.

The Festival of Arts held at First Unitarian Church of Los Angeles May 18-June 3 featured art exhibits, films, plays and family programs of dance and song. At two sessions Paul Robeson, Negro singer, appeared in concerts sponsored by the church's religious freedom committee.

Pomona College led all other schools in the nation in the number of Rockefeller theological scholarships awarded its students this year. Three seniors, one of them a woman, received the awards. The only other southern Californian on the list was Robert Blaney, a graduate student at the University of California at Los Angeles.

MILDRED W. CRANSTON.

Chinese Bishop Invites Mowll

Australian Primate Welcomes Chance to Renew Contacts With Fellow Churchmen in China

SYDNEY, AUSTRALIA, June 25.—Archbishop H. W. K. Mowll, Anglican primate of Australia, is gratified at the invitation he has received from Bishop Chen of the Chung Hua Sheng Kung Hui, a Chinese church of the Anglican communion, to visit China with a small Australian delegation. Dr. Mowll was bishop of West China for 10 years before coming to Australia. He says he hopes to accept the invitation in order to convey to the Chinese that good will and friendship which should always exist between Christians who are bound together in loyalty to Christ, whatever the local environment in which they live. Bishop Chen's letter said, in part: "We have never failed in remembering our fellow members and their great work in your province in our thoughts and prayers. As the world situation is improving, we do hope that there will be more personal contact between Christians, especially church leaders of different countries."

Hits Confusion in New Guinea Missions

A. P. Elkin, professor of anthropology at Sydney University, has strongly voiced the opinion that missionaries in the great virgin island of New Guinea should be "controlled." With a population of over a million natives, uncounted numbers of whom have never seen a white man, the island is a fertile field for the adventurous missionary. Many churches have done fine work there Prof: Elkin's complaint is that a tribe in one valley is taught Christianity by, say, a Methodist, while its neighbors half a mile away are given Seventh-day Adventist, Lutheran, Anglican or Roman Catholic instruction. "The natives just don't know what to think when one mission preaches against another," he says. His proposal (not exactly new) is that each denomination be allotted a district beyond which it shall not operate.

U.S. Fund-Raising Methods Come to Australia

The coming of the U.S. Wells fund-raising organization to this country has had a wide influence on the thinking of our clergymen and church members. Although Australia is in the most prosperous period of its history, the churches on the whole are not benefiting from our prosperity. Church extension work in the many new populous areas is seriously lagging, and it is only in the past year that ministerial stipends have begun anything like an upward trend. But now "stewardship" and the almost trite "every member canvass" are on many churchmen's lips. Some churches, with the help of the Wells people, have raised sums which at one time would have been considered fantastic. There is, however, much resistance to the size of the fee charged by the organization. Many churches are now adopting the American firm's methods without its help, some achieving surprisingly good results. The rank and file churchmen, at first suspicious, are now getting interested. The younger clergy and the keener office-holders at last see a real job which they can give their members to do, at the same time putting their parishes on a sound footing.

Devise New Way of Handling Industrial Disputes

Australia's industrial arbitration machinery is about to be overhauled. For many years labor disputes have been referred to the arbitration court's conciliation commissioners, who first tried to get the parties to agree, but if they failed gave an arbitrary decision. The system has not worked too well, often because there was no genuine desire to compromise. Many strikes have resulted from unpopular decisions. The new plan calls for separating the conciliation and arbitration sections of the court. If the conciliators fail to settle a dispute, the case will go to the commissioners of the new commonwealth industrial court, who will have full arbitral powers. It is thought that much of the bitterness of the past will be avoided under the new system, since the court which enforces the decisions will not be that which originally made the decisions.

Unions Protest Court's Lesser Award

The arbitration court has just authorized raising the national basic wage by another 10 shillings a week. Manufacturers, already suffering from curtailment of overseas orders because of our high costs, are dismayed by this action. The unions had demanded a raise of £1, and they have decided on a national work stoppage as a protest against the court's failure to award the sum asked. In giving judgment, the court said it should be recognized that it is not money which is in short supply, but goods. It added that a big increase in the basic wage might bring on a national disaster by creating inflation and unemployment.

And So Forth

The Presbyterian Church of Queensland has withdrawn from the Queensland council of churches because it was "embarrassed" by the council's campaign against the state's premier in the recent election campaign.

C. Oscar Johnson of Third Baptist Church, St. Louis, Mo., and Elbert Gates of New Jersey, an authority on church music, are visiting Australia. Dr. Johnson, a former president of the Baptist World Alliance, will remain for the triennial Baptist Assembly to be held in Hobart early in September.

The Methodist Mission Board hopes to charter the liner *Duntroon* and resume ocean cruises to the South Sea island groups of Tasmania, Samoa and Fiji. The liner will carry 360 passengers, who will study missionary work at first hand.

Although the Bible is still the world's best seller, Ernest Steed, Seventh-day Adventist minister, claims that there has been a disappointing drift away from Bible-reading. After having 10,000 people of all religions interviewed, he found that 11 per cent read the Bible daily at family gatherings, 5.5 per cent read it weekly, 19.5 per cent occasionally. Only 3 per cent said they never read it.

ALEX. G. RUSSELL.

Lutheran Service Welcomes 6,000th Refugee

In welcoming 412 newcomers in one group to the United States recently, Lutheran Refugee Service counted a total of 6,000 refugees it has sponsored under the Refugee Relief act.

Defeat Proposal For Head Bishop

Philippine United Church Will Continue Rotation Plan—Senator Would Limit Papal Nuncio's Jurisdiction

MANILA, June 11.—At its recent fifth biennial session in Baguio City, the General Assembly of the United Church of Christ in the Philippines received reports from its 22 annual conferences on the vote taken on the proposed constitutional amendment which would have given the church only one presiding bishop. Fifteen conferences favored the amendment, 5 voted against it, 1 tied and 1 abstained. Since 17 affirmative votes were needed for adoption, the amendment was defeated. The assembly then re-elected the four incumbent bishops for another four-year term. They are Leonardo G. Día, Cipriano Navarro, Proculo A. Rodriquez and Enrique C. Sobrepeña. Each has already served two consecutive four-year terms. According to the constitution, none can serve more than three terms in 16 consecutive years. Since the proposed constitutional amendment was defeated, the bishops will preside over the General Assembly in rotation. Norwood B. Tye, missionary of the United Christian Missionary Society (Disciples), was elected general secretary for the next quadrennium. Fraternal greetings from the West were brought by Vere V. Loper, president of the American Board (Congregational Christian), Frank C. Laubach of the World Literacy Movement, and William McKinney, secretary of the United Christian Missionary Society's department of men's work.

United Church Proposes 'Rapid Growth'

Highlight of the General Assembly session was the presentation by Bishop Sobrepeña of a program of advance which he called "Operation Rapid Growth." It proposes to increase the church's membership by 50 per cent in the next four years. To achieve this goal, the program calls for intensive evangelism in cities and rural areas, emphasis on practical Christian stewardship to back up the effort, conservation of evangelistic gains by construction of better churches, training of more men and women for definite Christian service, and active participation in Christian missions overseas. To implement the "rapid growth" program, two authorities on the strategy of church extension from the West were invited to return to the Philippines as resource leaders. They are Earl Herbert Cressy, who recently made a study of the expansion of strategic urban churches in southeast Asia, and Donald McGavran of the United Christian Missionary Society, who studied church growth in India and wrote *The Bridges of God*, published last fall.

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been out of Bibles, because of the difficulty in securing an import license from the government's central bank. The agency paid $7,500 in custom duties for the new shipment, which is expected to last only three months. Now Protestant leaders are advocating that Bibles be printed in Manila instead of in the U.S. Of the new supply of Bibles, 5,000 are in Ilokano, 3,000 in Tagalog, 3,000 in Cebuano, 500 in Pampango, 300 in Pangasinan, 174 in Ilongo and the rest in English.

Senator Urges Leadership By Native Cardinal

In a resolution filed in the senate, Sen. Claro M. Recto asks that the Vatican create a resident Filipino cardinal to exercise jurisdiction over the Roman Catholic Church in this country. Under the present arrangement Egidio Vagnozzi, the papal nuncio, is the supreme head of the hierarchy here, in addition to being the Vatican's accredited diplomatic representative to the government. Recto would have the nuncio's duties limited to diplomatic representation. His resolution also warns the congress against encroachment by the nuncio (whom he does not mention by name) and the hierarchy on affairs that belong exclusively to the state. He accuses the papal legate of "actively and aggressively engaging in political action." Recto charges that under the nuncio's direction the hierarchy has participated in national politics by working for the election to top executive positions of men of whom it approves and by openly or covertly opposing candidates of whom it disapproves. Its members have done so, he says, by using "the same sanctions and weapons they employ for spiritual ends, such as threats of excommunication and eternal damnation, made from the pulpit and through the confessional, aided and abetted by the activities of parish priests and of institutions and organizations such as Catholic schools and Catholic action groups and sodalities, with recourse to pastorals and declarations allegedly binding on the conscience of Catholics." Sen. Recto insists that his resolution expresses the feeling of the congress and the desire of 17,500,000 Philippine Catholics to have a native cardinal to serve as liaison between the Vatican and the Roman church here.

Catholic Organ Accuses Recto Of 'Cynical Interference'

The *Sentinel*, the national Roman Catholic weekly, calls the Recto resolution "cynical interference" in the affairs of the church. A front-page editorial, bristling with sarcasm and personal attacks on the senator, terms his proposal a "double-edged sword aimed at driving a wedge between the Catholic people and their ecclesiastical leaders." Recto led the effort in congress to make compulsory in our schools the use of books by José Rizal, the national hero who was executed by the Spanish friars in 1896. (See The Christian Century for June 6, p. 706.) On several occasions he imputed the local hierarchy's opposition to the bill to the influence of Msgr. Vagnozzi.

CORNELIO M. FERRER.

U.E.L.C. Approves Union

Lutheran Church of Danish Background Says Yes to Three-Way Merger

Meeting in Cedar Falls, Iowa, late in June, delegates to the United Evangelical Lutheran Church's 60th annual convention approved (373-19) plans for merger with the American and Evangelical Lutheran churches and, if it returns to the negotiations, the Lutheran Free Church. It was the U.E.L. Church, formed in 1896 by a merger of two Danish Lutheran bodies, that initiated the current union plans in 1949. The invitation, extended by the late N. C. Carlsen, then the church's president, was accepted by the American, Augustana, Evangelical and Lutheran Free groups. Augustana later withdrew to await wider Lutheran plans, and Lutheran Free congregations failed to give the necessary majority approval. The Lutheran Free Church may, however, reconsider the matter next year. (See The Christian Century for July 4, p. 812.)

World Council Tie No Problem

At the sessions in Cedar Falls, delegates suggested that the joint union committee review the proposed designation, "American Lutheran Church," for the new body. The Evangelical Lutheran Church made a similar suggestion at its recent session in Minneapolis. (See The Christian Century for July 11, p. 882.) The proposal that the new church seek immediate membership in the World Council of Churches raised no question, since the U.E.L.C. is already a member of that body, as is the A.L.C. Delegates approved a proposal to affiliate the church's Trinity Seminary at Blair, Neb., with Wartburg Seminary, American Lutheran school at Dubuque, Iowa. The U.E.L.C.'s Dana College will remain at Blair, which is the site of the denominational headquarters.

Delegates heard that last year U.E.L.C. membership rose by 5.1 per cent for a total of 59,832 baptized members. Income of congregations and the church as a whole totaled $2,757,330—an average of $73 per confirmed member. Elected as president to succeed Hans C. Jersild was William Larson, pastor to students at the University of Minnesota under the National Lutheran Council's division of college and university work.

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U. of C. Offers Site to Baptists

Chicago University Would Give Land to American Convention—Consider Service to Seafarers

CHICAGO, July 3.—The American Baptist Convention is studying an offer from the University of Chicago of land for a headquarters on the university campus. Chancellor Lawrence Kimpton has offered the convention a 360 by 550 foot site along the Midway. At present Chicago is one of five cities under consideration for a consolidated headquarters for the convention, which now has offices in four buildings in New York and a publications office and printing plant in Philadelphia. Two agencies of the American Baptist Convention have leased space in the center to be constructed by the National Council of Churches in New York city. Chicago is also being considered as a site for the sixth seminary to be built by the Southern Baptist Convention.

Rock River Methodists Invite Negro Representatives

The Rock River Methodist conference, which includes 374 congregations in the northern third of Illinois, has voted to invite representatives of Negro Methodist churches within its boundaries to attend its annual meeting next year. It also accepted by unanimous vote a proposal that its members meet with an appropriate group of Lexington conference officials "to implement the transfer of churches into the Rock River conference if and when the Lexington conference churches ask permission to do so." The resolution ties in with action by the Methodist General Conference in Minneapolis, which amended the denomination's constitution to permit transfer of Negro congregations from the all-Negro Central Jurisdiction (of which the Lexington conference is a part) to white conferences. A two-thirds vote of approval by the congregations and conferences concerned is required. In another action, the conference welcomed the first Negro student pastor to serve a Rock River church. He is Charles E. Frost, a student at Garrett Biblical Institute in Evanston assigned to the (Methodist) Church of the Redeemer on Chicago's near west side.

Champaign-Urbana Residents Ask End to Racial Differentials

The racial discrimination arguments of "I don't mind but my customers wouldn't stand for it" and "I'd rent to them but my neighbors wouldn't like it" were countered by an unusual experiment in better race relations recently undertaken in the twin cities of Champaign-Urbana, Ill. An open letter calling for equal job and housing opportunities for all persons regardless of race, creed or color was printed in all local papers. It was signed by 1,445 persons. The experiment was born at a meeting called to discuss the violation of civil rights in other parts of the country. When it was brought out that rights were being violated every day in their own community, usually with the excuses given above, the people present decided to do something tangible to show that a sizable portion of the "neighbors" was for integration. To insure that only residents of Champaign-Urbana were included, students at the University of Illinois in Champaign were asked not to sign the letter.

C.C., E. & R. Social Action Groups Sponsor American Indian Study

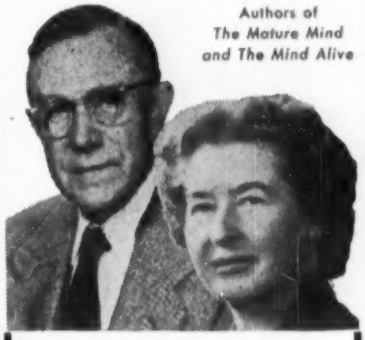
An intensive 12-day study of American Indian problems was undertaken in mid-June by lay leaders and pastors of the Congregational Christian and Evangelical and Reformed Churches. Some 35 representatives spent two days in Chicago being briefed by leading anthropologists and sociologists before going into the field to visit three Indian reservations. While here they visited the Bureau of Indian Affairs office and the All-Tribes American Indian Center, which helps Indians coming off the reservations to adjust to city life. The tour was sponsored jointly by the councils for social action of the two denominations.

Consider Services to Seafaring People

The National Council of Seamen's Agencies brought together 60 people for its annual meeting here the first week in June. Directors of seamen's institutes and service agencies (including many conducted by churches) spent several days considering the needs of seafaring men and women. One of the many subjects discussed was extension of seamen's services to the Great Lakes ports, which are expected to attract ocean-going vessels when the St. Lawrence waterway is completed. Among the speakers were Prof. Wayne McMillen of the University of Chicago sociology department; Kaare Stoylen, general secretary of the Norwegian Seamen's Mission of Bergen, Norway; Elmer S. Hjortland, pastor of the United Lutheran Church of Oak Park, Ill.; and directors of port districts and of seamen's agencies in Brooklyn, Chicago, Montreal and New York.

Churches Offer Aid to the Puerto Rican Newcomers

In recent years more than 20,000 Puerto Ricans have come to live in Chicago. Language barriers have made adjustment diffi-



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cult for many of them. For the past four years the Congregational Christian churches of the city have employed Mrs. Viola Melendez, a native of Puerto Rico, to help the newcomers. Now the Roman Catholic archdiocese of Chicago has announced plans to help them become integrated into the city's life. It will do this through temporary community centers rather than by establishing language or nationality parishes, as it has done in the past for other minority groups.

And So Forth

Chicago Temple (First Methodist Church) celebrated 125 years of service in Chicago's Loop June 16. The congregation was founded 300 yards from Fort Dearborn two years before Chicago itself came into being.

David M. Bryan, since 1949 pastor of First Christian Church at Sedalia, becomes pastor of the University Church of the Disciples of Christ in September. A graduate of the University of Chicago divinity school and for three years pastor of Jackson Boulevard Christian Church here, he succeeds Irvin M. Lunger, now at the Lexington, Ky., College of the Bible.

The Congregational Christian city missionary society has added a "Christian friendship service" to its inner-city work. The service's representative, working like a "personal shopper" in a department store, finds out the actual needs of families in trouble and tries to find sources of help.

David D. Wright is the new leader of the interracial group ministry at the West Side Christian Parish, which serves a depressed area west of the Loop. He succeeds J. Archie Hargraves, who has been associated with the project since 1952 and now becomes pastor of the Church of the Nazarene in Brooklyn, N. Y. EDWARD F. OWEN, JR.

Koreans Elect Statesman as Moderator

Vice-President of the Republic Is Also a Veteran Presbyterian Minister

SEOUL, KOREA, June 14.—At the recent 41st General Assembly here of the Presbyterian Church in Korea, Hahm Tai Young, Presbyterian minister who is vice-president of the republic, was elected moderator. Although he has spent the past decade in politics, the Rev. Hahm has maintained a keen and active interest in the church. A judge before Korea's annexation to Japan, he did not begin to study for the ministry until he was 41 years old, and he was ordained 40 years ago. He is known throughout Korea as a patriot and statesman.

Growing Pains

During the General Assembly the idea of an assembly joint board to administer mission work was discussed. The assembly directed that a plan be worked out for better integration of missionaries into the church. The entire problem of relationships between missionaries and the young church has been under serious debate. The general feeling is that missionaries should work more closely and directly under the General Assembly. Whereas in former days the missionary thought of his responsibility to his home church alone, now he is faced with a young church demanding that he work within its framework.

Ewha College Marks 70th Birthday

In a weeklong program in May, Ewha College in Seoul celebrated its 70th anniversary. [See The Christian Century for July 4, p. 796.] During the observance Pres. Helen Kim dedicated the new auditorium which seats over 3,000 and is the largest such hall in Korea. Ewha came into being May 31, 1886, when one student arrived for instruction at the home of Miss Scranton. Today it enrolls over 5,000 girls. The name Ewha means "pear blossom" and symbolizes purity and beauty.

Veteran Missionaries Honored On Retirement

After more than four decades of missionary service in this country Dr. and Mrs. William Scott of the United Church of Canada have retired and have left to spend their remaining years in their native land. Among the many gifts presented to them in farewell was a scroll from Vice-Pres. Hahm thanking them for their years of service. In a letter of appreciation Mr. Hahm wrote: "I wish to thank you for your heroic contribution rendered for the welfare of the people of Korea by disseminating the gospel of our Lord, and by founding various educational and cultural institutes during the unbearable suppression of the Japanese regime through 42 years. Such devotion has a definite place in the history of Korea and is engraved in the mind of the people. It will do much to promote interest and courage in the reconstruction of Korea. I pray that Almighty God may bless your courageous career and lofty spirit, which have influenced so many of our people."

In Brief

J. S. Crane, professor of systematic theology and a Presbyterian, U.S., minister, retires this month after 43 years' service in Korea and will return to the United States.

On May 23 Rev. and Mrs. C. Y. Choe left for Thailand as the first missionaries to be sent out by the Presbyterian Church of Korea since liberation. In a country torn by war and economic difficulties, the Koreans themselves are thus obeying the Great Command.

CHUNG CHOON KIM.

Suomi Synod Debates Merger Direction

At its 67th annual convention in Ashtabula, Ohio, June 17-20, the Suomi Synod (also known as the Finnish Evangelical Lutheran Church of America) decided to accept the joint invitation issued by the United and Augustana Lutheran churches to "participate in the drafting of a constitution and in the devising of organizational procedures to effect union." At the same time, it authorized negotiations with the Evangelical, American and United Evangelical Lutheran churches in their plans to establish a new church by 1960. The double action broadened the proposal advanced by Suomi's intersynodical relations committee, which had merely recommended joining the U.L.C.–Augustana negotiations. The 33,000-member synod will "defer its decision to set a definite course in either direction until it has had an adequate investigation and a detailed report on both merger possibilities on which to decide which merger invitation it will accept."

N.Y. Presbyterians Back N.A.A.C.P.

New York Synod Expresses Regret for Much 'Unjust Criticism'—Buffalo Suffers Race Tension

SYRACUSE, N. Y., June 26.— At its annual meeting at Hamilton College the synod of New York (Presbyterian, U. S. A.) adopted a resolution commending the work of the National Association for the Advancement of Colored People, expressing regret for unjust criticism that has been directed against the organization and recommending that ministers and churches participate actively in its program. "Our motivation must be to achieve a racially inclusive local church as a realistic and forthright goal," said the report of the social education and action committee. The churches voted to "accept an employment pattern which is based solely on the qualifications of the individual for the position without regard to the race of ministers and of all other employees of the church."

Race Riot Laid to Heavy Migration

A race riot between white and Negro young people of Buffalo who had gone on an excursion boat to an amusement park at Crystal Beach, Ontario, occurred on Memorial Day. Fighting started at the park and continued on the boat during the return trip. Eight persons, four white and four colored, were arrested by Canadian police, and additional arrests were made by Buffalo police after the boat had docked. The Buffalo representative of the state commission against discrimination said the fighting was the result of a complex pattern of sociological problems, including the large migration of southern Negroes into Buffalo with consequent overcrowding and shortage of decent housing. A special meeting of representatives of civic and social groups was called by Mayor Steven Pankow, and efforts are being made to prevent future outbreaks.

Liberia Accepts Law Code Prepared by Cornell Man

Word has been received at Cornell University that the legislature of Liberia in west Africa has officially adopted the code of laws prepared for the country by a committee headed by Milton R. Konvitz, professor in Cornell's school of industrial and labor relations and an authority on United States constitutional law. The code systemizes and brings up to date all laws enacted by Liberia since 1847, when she became a republic. The Liberian government is patterned after that of the United States and English is Liberia's official language. Negotiations are now under way for Cornell University Press to publish the new code in a four-volume work of 2,000 pages. Dr. Konvitz has been notified that the Liberian government has made a new grant to enable him and his staff to prepare the Liberian supreme court decisions for publication.

New York State Faces Lack Of College Facilities

New York state will face a serious problem in giving its high school graduates an opportunity for college training within the next few years. It has become what educators call a "debtor state" in education, for it sends out to public colleges in other states 15,000 more students than it can accept in return. In addition, 7,000 more students leave the state each year to attend private institutions than come here. Colleges and universities in other states must give preference to their own young people as enrollments increase. The teachers' colleges and other units of the State University of New York are already overcrowded, so students will have increasing difficulties in being accepted unless facilities are greatly expanded. The last session of the state legislature took belated action to meet the coming emergency by proposing a constitutional amendment calling for a $250 million bond issue for the state university. It must be reapproved by the legislature, then approved by popular vote.

Cornell Students Help Out In Greek Work Camp

A group of 28 Cornell University students left last week for the American Farm School in Salonika, Greece, where they will spend a month in an international work camp helping to construct a new residence for teachers. The project, sponsored by Cornell's United Religious Work, is directed by Alfred Lee Klaer, Presbyterian student pastor, assisted by William J. Cartmell, pastor of the Presbyterian Church in Watkins Glen, and by Mrs. Klaer and Mrs. Cartmell.

And So Forth

Shortly before the end of the college year, women students at Syracuse University asked the dean of women to discuss with them the possibility of allowing drinking at parties on the university campus. The dean told the students that "drinking is not a necessary feature of a sucessful party."

Eugene Carson Blake, president of the National Council of Churches and stated clerk of the Presbyterian Church, U.S.A., preached the sermon at the meeting in Skaneateles consummating the merger of Syracuse and Cayuga presbyteries. He said that no church is ever strong enough to be independent, nor small enough to think that its work is not worth while.

The Roman Catholic Foreign Mission Society dedicated the completed headquarters of the Maryknoll Mission near Ossining in May. Three cardinals, 36 bishops and 1,000 priests from all over the world participated in the mass that launched the ceremonies.

Twelve churches in the Brighton area near Rochester cooperate in a summer series of 14 Sunday services at a drive-in theater. They divide all offerings, except for expenses, between Church World Service and state migrant work.

The state liquor authority has decided to accept no new applications for summer beer licenses for the next two years. It states that the number of establishments serving beer and liquor in resort areas has reached the "saturation point."

Mrs. Olin J. Mowry of Minetto is the new president of the New York state council of churchwomen.

A Chicago woman, Jo Lorene Miller, was appointed a trial member of the Central New York Methodist conference at the annual meeting in Oneida.

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Launch Anglican-Methodist Talks

Intercommunion, Not Union, Is Topic of British Meeting—Soper Tells of Churches in Poland

LONDON, June 28.—The next big stage in church relations in Britain has begun with the meeting of Anglican and Methodist representatives to discuss the possibility of "intercommunion resting upon the mutual recognition of one another's ministries." It has already been stated on both sides that the question at the moment is not one of organic union. The present moves in church relationships arise from the Archbishop of Canterbury's Cambridge sermon of 10 years ago, when he invited the nonepiscopal churches in Britain to consider "taking episcopacy into their system." Dr. Fisher has already instituted talks with the Church of Scotland. Harold Roberts, chairman of the Methodist representatives, has declared that in matters of Christian doctrine the Methodist Church is fundamentally at one with the Anglican church. The main difficulty, he says, would arise "if it were held as indispensable for reunion that the episcopacy were essential for the church for all time and that without the episcopacy there could be no church."

Soper Reports on Visit to Poland

Donald Soper, former president of the Methodist Conference, returned recently from a visit to Poland. In an interview published in the *Methodist Recorder* he had this to say: "The state in Poland has taken over, or believes that it has, not only the political responsibility for its members, but also what the church has always regarded as its peculiar province, their spiritual welfare, and it is criminal fatuity for Christians in the West to talk of a church in Poland, for example, maintaining its witness to the Lord and refusing to be contaminated by any association with the materialistic government under which it feels it is oppressed. However materialistic the government may be, the church must come to some sort of terms with it. The future of the Methodist Church in Poland depends upon the integrity, realism and inevitable compromises with which it faces this ineluctable challenge. I do not believe that freedom of worship and freedom to proclaim the gospel will be formally withdrawn. Further, the Methodist Church can, with almost a whole heart, stand behind the immense program of social reconstruction and the quite magnificent care of youth and motherhood and old age with which Poland practically adorns the faith which officially it renounces."

Anglicans Spend to Bring Schools Up to Date

The Church of England has decided to spend $9 million during the next 25 years on modernizing and re-equipping 2,500 of its local schools. The church, which gets aid from the state in running its schools, is being pressed by the education ministry to speed up the reconditioning of its school buildings. Many of them are in country areas and are not equipped to give a modern education, either in buildings or in staff. Unless the church brings these buildings up to date the state will take them over and run them as state schools. This would deprive the church of the right to give its own religious instruction in the schools, for they would then have religious instruction according to one of the "agreed syllabuses" based mainly on the Bible. Many feel that the money would be better spent on church expansion in new areas and in increasing clergy stipends. Two-thirds of the money will come from private gifts in the various dioceses and one-third from central church funds.

'Friendship Council' Eases Way for Foreign Students

Over 800 British families are now regular hosts to non-European students through the registration system of the East and West Friendship Council, which is planning this summer to double the number of families willing to give week-end and vacation hospitality. The council, founded 30 years ago, has 1,200 student members who pay a small subscription as evidence of their bona fides. They are then introduced to a "host family" on the council's register. Seventy local voluntary secretaries in the chief areas of Britain send in lists of suitable families, but the requests of students outstrip the supply of hosts. There are now over 20,000 non-European students in Britain. Some families give an open invitation to a student to regard their house as his home while he is in Britain, others can only give hospitality at holiday time. The council reports that many lasting friendships are created by this scheme; its files are full of grateful letters from both hosts and guests.

British Churches Appeal for African-Aid Funds

A new appeal for Africa is to be launched by the British Council of Churches in order to provide $280,000 to continue rehabilitation work in Kenya and to support Adams College near Durban in its plans to be independent of the Bantu Education act. Adams College is an interdenominational, interracial institution with a high school and an industrial school. Government grants will cease at any time in the immediate future, and the school will need $28,000 a year to keep going. Another interracial project to be helped is the Wilgespruit conference center outside Johannesburg, where an old farmstead and its buildings are being reconditioned. Interracial youth groups from Johannesburg have already built a new chapel there out of local stone. In Kenya it is pro-

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posed to build three more community centers in the Nairobi district for the Kikuyu people. Another 11 European and 30 African workers, including a leader for a youth camp of 500 boys, are wanted. It is also proposed to train nine African married couples for service in the new Kikuyu villages now being established.

In Brief

In an effort to get church people to think of Christian art in terms of the great masterpieces, the Children's Council for the Church of England has had an exhibition of pictures in London.

On May 24, at Swansea, South Wales, the long-established Council for Mutual Understanding and Cooperation between Christian Communions in Wales, a product of "Stockholm 1925" and "Lausanne 1927," was officially constituted as the Council of Churches for Wales (Cyngor Eglwysi Cymru). The new council follows the broad patterns of the British and World councils of churches, and is freer to take action than its predecessor, which always had to refer back to its constituent denominations.

H. Crawford Walters is named as president of the Methodist Conference, which meets in Leeds next week.

Karl Barth is to be honored by a reception at Lambeth Palace on July 4, when British theologians will present to him a 70th birthday tribute, *Essays in Christology for Karl Barth,* edited by T. H. L. Parker and published today by Lutterworth Press.

CECIL NORTHCOTT.

Expand Buddhist Studies

Burma Christian Council Adds Director for Its Center in Rangoon

DJAKARTA, INDONESIA, May 28.—The Burma Christian Council's international study center on Buddhism has invited Richard Bush, a Methodist missionary, to serve full time assisting with its activities. During the past school term Dr. Bush has been Protestant chaplain at the University of the Philippines in Manila and pastor of the University Church there. Under his leadership, a modern student center has been erected on the campus by the Philippine Federation of Christian Churches. The Burma council's study center now has 63 volumes on Buddhism. It is housed in the home of Rev. U Maung Pe in Rangoon. G. P. Charles, general secretary of the Burma Christian Council, has edited a book on Buddhism in Burma. It has chapters by Mr. Charles himself and by Prof. U Pe Maung Tin, Sayadaw U Narada, U On Kin and U Kyaw Than (associate general secretary of the World's Student Christian Federation). An appendix deals with the inaugural ceremony of the Sixth Buddhist World Council, the third conference of the World Fellowship of Buddhists and the conference on the Buddhist Encyclopedia. Copies of the book may be ordered from Mr. Charles at St. Gabriel's Church, Bogyoke Market, Rangono.

U Nu Greets Christians

A Christmas greeting from Burma's then prime minister, U Nu, to the Christians of Burma was late reaching us, but its timeless significance justifies its inclusion here. It reads as follows: "When the resources of human ingenuity have outrun the resources of its spirit and when we have to live in an atmosphere of hatred and suspicion, what can be more desirable than this Christmas spirit, the spirit of love and good will? Let this day be an occasion for remembrance and reaffirmation of the great message of Christmas and a realization of its importance in the context of the present-day world."

Burmese Christian Pastor Writes of His Nation

U On Kin, superintendent of the (Methodist) Rangoon-Twante district, has just published a short book on his homeland as seen through Burmese eyes. One chapter in particular is extremely significant as a revelation of the attitudes of the country's Christians toward revolutionary nationalism. The book is published by the Thadhama Press of Rangoon. Earlier, U On Kin wrote *China as a Burman Sees It* and *Burma Under the Japanese.* Pastor On Kin, who was a delegate to the recent Methodist General Conference in Minneapolis, is active in the cooperative movement, in efforts to develop rural savings and loan societies, and in obtaining improved seeds for farmers. He encourages Christian groups in the villages to build churches and schools and to develop social service.

Burma Christian Council Hears from Thailand

At the request of the Church of Christ in Thailand, the Burma Christian Council will send a good-will mission to that country this fall. The council's member churches are debating a further request from Thailand—that a fraternal worker be sent to work among the Karens there. (The Karens' forest-dwelling kinsmen constitute one of Burma's largest Christian communities.) Of the Burma government's grant made for Christian work, 8,000 rupees will go to the council. "Christian Worship" will be the theme of the council's annual meeting, to be held at Mandalay July 19-22. Emphasis will be on indigenization and unity.

And So Forth

Lim Kay Wan, accompanied by his wife, went to the United States as a delegate to the Methodist General Conference, then stayed on to take graduate work in medicine. Born in China, Dr. Lim lived for some time in Sumatra, where his father was minister of a Methodist congregation. He studied at Rangoon Medical College. Mrs. Lim has been chairman of the board of governors for the Chinese Methodist school in Rangoon.

An interdenominational all-Burma Christian youth seminar was held at Seminary Hill, Insein, this spring. Courses dealt with spiritual growth, the Bible, worship and the duty of Christian youth toward church, nation, community and home. During the sessions an All-Burma Christian Youth League was founded; it incorporates the youth committees of the churches, the Y.M.C.A., the Y.W.C.A., the Student Christian Movement and other youth organizations.

E. Stanley Jones spent three weeks in Burma, arriving March 31.

In connection with the literacy efforts now being made in Burma, Frank Laubach and Richard W. Cortright of World Literacy, Inc., visited the country in May. They came at the invitation of the government.

WINBURN T. THOMAS.

in the quiet of the study

"... servant of all"

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